

THE ARKE

of Noah,

FOR

The Londoners that remaine in the Cittie
to enter in, with their families, to be preserved
from the deluge of the Plague.

Item,

*An Exercise for the Londoners that are departed out
of the Cittie into the Countrey, to spend their time
till they returne.*

Wherevnto is annexed an Epistle sent out of
the Countrey, to the afflicted Cittie of London.

Made and written by *James Godskall* the yonger,
Preacher of the word.

*Call vpon me in the day of trouble, and I will deliuer thee, and thou
shalt glorifie me.*

Dan. 9. 18.

*O my God, encline thine eare, and heare : open thine eyes, and be-
hold our desolations, and the Cittie wherevpon thy name is
called.*



LONDON

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AN EPISTLE TO

the afflicted Citie of *London*.

To all you that be at London, beloued of God, called to be Saints. Grace be with you, and peace from God our Father, and the Lord Iesus Christ, Rom. 1. 7. with all that call on the name of our Lord Iesus Christ in euery place, both their Lord, and ours. 1. Cor. 1. 2.



S Naomi (dearely beloued in the Lord) the title of honourable at this time I do omit) spake vnto the people which sawe her; Call mee not *Naomi*, (which soundeth beautifull or pleasant) but call me *Mara*, for the almightie hath giuen me much bitterness, the Lord hath humbled me, & the Almighty hath brought me vnto aduersitie. So likewise thou afflicted *London*, mayest answer to them that see, and heare of thee: Call me not *Naomi*, but *Mara*, for the Almighty hath brought thee now vnto aduersitie. In which affliction I may speake with the Apostle, *wee are mindfull of your teares.* And although as *Paul* 2. Tim. 1. 4 speaketh, we be absent in the flesh, yet are wee with you in the spirit, *Coll. 2. 5.* kept from you for a season, concerning sight, but not in the heart. *1. Thess. 2. 17.*

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For we haue you in perfect memorie. *Phil. 1. 3.* ha-
ving you in our hearts. *2. Cor. 7. 3.* And thus being af-
fectioned toward you, *1. Thess. 2. 8.* without ceasing,
God is my witness, (with the Apostle wee may pro-
test) we make mention of you alwaies in our prayers.
Rom. 9. 1. 10. Of thee *o London*, with the Leuites of *Je-
rusalem*, vntaignedly I may speake, *Psal. 137. 5.* *If I for-
get thee o Ierusalem; let my right hand forget to play: If I do
not remember thee, let my tongue cleaue to the soole of my
mouth.* True it is, by the Riuers of *Babel* as it were wee
sit in a pleasant Countrey; but neuerthelesse, here we
weepe, when we remember thee *o London*; we hang
vp our harpes, and the pleasantnesse of the countrey
cannot stay our teares, remembering you that are af-
flicted, as if we were afflicted our selues, weeping for
the Citie, as Christ did for *Ierusalem*, *Luk. 19.* and not
onely for you, but for our selues. *Luk. 23. 28.* How
could we feast, while the yron enters *Iosephs* soule in
the Citie? We are not *Nero*, singing and triumphing
when *Rome* is on fire, but as *Abraham* prayed for *So-
dome*, and the Prophet for the peace of *Ierusalem*, so
we for the peace of *London*. As for the Romish Edo-
mites, the superstitious Papists, who reioyce at this
ours and your present calamitie, insulting ouer vs in
this land, and in others, preaching it vnto theirs pub-
likely, and muttering it priuately, that this deluge of
the plague is iustly broken through among vs, be-
cause we haue (as they speake) forsaken the religion
and profession of our forefathers; iustly we doo ac-
knowledge, although it is falsely imputed to that pre-
tended cause. What is this their accusation else, but
that old song of the superstitious Israelits, *Ier. 44. 18. 19.*
Since

Ps. 137.

Heb. 13. 3.

Since wee left off to burne incense to the Queene of
heauen, we haue had scarcenesse of things, and haue
beene consumed by the sword and famine. Were not
also the good Christians in the time of *Terullian*, *Cy-
prius*, *Arnobius*, and others, in this manner vpbayed
by the Heathens, who imputed to them the cause of
Pestilence, Warre, Inundations, Earthquakes, and
other troubles? But O yee blind sonnes of men, what
was the cause of the flood in the time of *Noah*? was it
the Religion of that time, or was it *Noah* the preacher
of righteousness? The Lord himselfe sheweth the
cause, *Gene. 6. and 7. Chap.* the sinnes of that age, and
the flood of iniquitie. For which like sinnes, both we,
and their professors also, as well as we at diuers times
haue felt this rod, and also at this present time in Flan-
ders they doo taste of this smart-whip: which giueth
vs iust occasion to speake vnto them that of the Pro-
phet, *Thine inuentions haue procured thee these things.*
Remember O Lord the children of Edom (these su-
perstitious Romanists) which speake, rase it, rase it to
the foundation thereof. *O daughter of Babel worthe to
be destroyed.* But from whence am I digressed? To re-
turne to the head of the race, where I first began, I re-
turne to you my brethren with sighes, to whome, I
may vse the Apostles words, *In anguish of heart I write*
vnto you with many teares. Of Prayer, of which this
treatise following doeth intreate: I may speake that
which *Martha* said vnto Christ, *If thou hadst bene here,
my brother should not haue died:* So likewise, if feruent
and humble prayer had beene amongst vs, we should
not haue suffered these things. But seeing wee are in
the flood, and that the waters are entred euen to our
soules,

*Iere. 47.
Psal 137. 7.*

2. Cor. 2. 4

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soules, *Psal. 69. 1.* Therefore behold, against this deluge I send to you a delineation of the true Arke of *Noah*, whereunto yee and we ought to flie to be preserved, which is the name of *Iehouah*, *Prou. 18. 10.* the little *Zoar*, and the Sanctuarie to hide and safegard our selues.

Two things beloued, may put you in minde this yeere of two things. First, of *Noah*: Secondly, of *Ionas* withered Gourd, vnto which your present calamitie for diuers respects fitly may be compared.

1. The first is, your great ioyes, preparations and stately buildings in the beginning of the yeere, like vnto the ioy, feasting, marrying, and building of those who liued in the dayes of *Noah*, *Matth. 24. Luke 17.*

2. The second is, the suddaine alteration which ensued thereupon, like vnto the vnexpected flood and deluge which came vpon the securitie of the olde world. We liued before as in the dayes of *Noah*, wee are now as it were in the flood (the afflictions and troubles of the sonnes of men being not vnfitly compared vnto waters by the Kingly Prophet *Dauid*) which prayer at this time London thou mayest make, *Saueme O God, for the waters are entred euen to my soule.* Seeing therefore, that thou with *Ionas* mayest say, Lord, the floods compasse me about, what remaineth but that we enter into the Arke to be preserved? Giue me leaue beloued, by a comparison to shew you two things, the flood wherewith ye are compassed about, and the Arke which yee ought to enter.

Psal. 69. 1.

In the flood of *Noah* the holy Ghost noteth foure things; First, the cause for which it was sent. Secondly the time when it began. Thirdly, the cōtinuance of it. Fourthly,

Fourthly, his decreasing. The cause of which, was the sinne of that age, which was growen vp as a mightie tree, producing diuers sower and deadly fruites. The first was, the great securitie of the sonnes of God, that is of those which made profession of the true Religion, eating and drinking, marrying and building, *Luke 17.27.* The second, their disobedience and contemning of *Noah*, the Preacher of righteousnesse, and of the long suffering of God, *1. Pet. 3.20.* The third, *Gene. 6.1,2.* their fornications, and vngodly alliances with the infidels, and with that damnable race of *Cain*, without respect either of family or Religion. The fourth, their crueltie and oppression of their neighbours, *Gene. 6.11.* and *13.* Lastly, the corruption of their wayes, *Gen. 6.12.* and because their wickednesse was great vpon the earth, *2. Sam.* This is also the cause (to applie the first to our selues) which hath mooued the Lord to send this deluge of the Plague into the land, because the selfe same sinnes did raigne among vs: and as it was in the dayes of *Noah*, so hath it beene in these last dayes of the sonne of man: and therefore seeing *Luke 27.26.* a flood of iniquitie hath ouerwhelmed vs, hath not this flood of the Plague iustly and suddenly ouertaken vs?

From the first let me leade you to the second, the circumstance of the time, when the flood began, noted in the *7. Chap. of Gene. ver. 11.* In the second moneth, the seuenteenth day of the moneth, which was about the beginning of May, or as others say in April, when all things did most flourish, and when it was lesse expected, which suddenesse hath changed their ioy into sorow. So likewise, to applie the second to vs,

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this deluge of the Plague began to encrease about the beginning of May (as I haue noted) when all things did flourish in the Countrey, and in the Citie, when we were merrie as the sonnes of the old world, marrying, feasting, building, and erecting our armes triumphants, when we lesse expected it, which hath turned also our ioy into sorrow.

And as *Noahs* flood caused them to flie vpon high mountaines and trees that the waters should not reach vnto them: So this deluge hath it not caused thousands to depart into the Countrey farre and neere to be preserued?

3. From the second I come to the third, the continuance of the flood, noted *Gen. 7. 24. The waters couered, and preuailed vpon the earth an hundreth and fiftie dayes* (which is about halfe a yeere) and then, in the end of an hundreth and fiftie dayes the waters abated, *Gene. 8. 3.* which was in Nouember, reckning from the beginning of them. To applie the third, our deluge hath not yet preuailed an hundreth and fiftie dayes, and I hope through the mercie of God, that it wil not so long encrease and bee in his full strength and force, (and yet O Lord, by the great flood of our iniquitie we haue deserued a longer encreasing, *But haue mercie vpon vs O Lord according to the multitude of thy compassions, Psal. 51. 1.*) Let mee applie the fourth thing, which is the decreasing of *Noahs* flood, noted *Gen. 8. 5* and they decreased vntill the tenth moneth (which was the moneth of December) this decreasing beginning from Nouember, after the hundreth and fiftie dayes. Our flood the Lord bee thanked, hath begun reasonably to decrease in the moneth of September,
and

to the afflicted Citie of London.

and the Lord graunt that these waters from henceforward may not bee going and comming, but that they may altogether decrease vntill the tenth month. And as the tops of the mountaines which were couered because of the flood, were seene in the tenth moneth, *Gene. 8. 5.* which was in December: So the Lord graunt, that the heads of the Citie, the Merchants, and principall Citizens, which because of this deluge haue beene couered, may be seene againe in the Citie, the tenth moneth. Further, as on the first day of the first moneth, *Gene. 8. 13.* the vpper part of the ground was wholly drie, which was in March and part of Aprill. So the Lord graunt that this deluge may in that moneth wholly bee dried vp, and that there remaine not any reliques therof: if it please him to remember vs in his mercie as hee did *Noah*, *Gene. 8. 1.* Now that he may remember vs in his mercie, let vs forsake the sinnes of the olde world, let the flood of iniquitie which is broken through among vs decrease, and wholly be dried vp. Great hath beene, and extraordinarie (I doo confesse) the inuadation of the Plague this present yeere, and therefore let our repentance bee great and extraordinarie. It is reported of many of the *Ægyptians* by *Sozom, lib. 7. cap. 20.* that being terrified by the strange inuadation of *Nilus*, higher then the wonted maner thereof was, immediatly they condemned their ancient Idolatry, and applied themselues to the worship of the liuing God: So likewise, seeing that this deluge of the Plague hath beene higher then the wonted maner, as the weekly Bills doo shewe vnto vs, let vs bee terrified, and remooue our ancient iniquities, let vs applie our selues

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to humble and feruent prayer, a principall part of the worship of God. And as the Arke in the flood rested vpon the high mountaines of Ararat, *Gene. 8. 4.* So let vs in this flood rest vpon the Lord, and vpon the holy mountaine of Heauen; the power and mercie of our God, are the mountaines whereupon the Arke may finde rest; those are the holy hils whereon Sion hath her euerlasting foundation.

Hauing shewed to you the flood, I come to the Arke. The holy Ghost in the description of the Arke into which *Noah* entred, *Gene. 6. and 7.* noteth these fve things. The Arke it selfe. The persons entring. The cause why. The time when. The end wherefore.

1. As for the Arke, into which wee must enter, it is not an Arke made of corruptible wood, nor an Arke heere beneath floating and tossing in the sea of this world, but the true Arke of *Noah*, and of the righteous, the name of the Lord, that strong tower wherevnto the righteous runneth by the feete of prayer, *Prov. 18. 10.* an immortall, eternall, and incorruptible Arke. I know no surer refuge from the tempest, as *Esai* speaketh, no safer harbour, and receptacle, whereinto repose your wearied soules.

2. The persons entring, were *Noah* and his family. *Noah* the righteous, or the Preacher of righteousness as he is called, *2. Pet. 2. 5.* *Noah* and his little family, the remnant of the earth, as the sonne of *Syrach* termeth them. Let vs with our families enter into the afore-said Arke, and although they consist more then of eightie and eight soules, yea of infinite, they cannot fill this Arke, neither hinder one another, as it happeneth in the bulwarkes and fortresses of mortall men;

men; but let vs be righteous *Noahs*: for how can wee be else preferued? If wee enter as an impious *Cham*, perhaps we shall escape a temporall flood, but not the deluge of Gods eternall wrath.

The cause moouing *Noah* to enter, was the Com-
mandement of God, *Gene.7.1. Enter, &c.* the same
cause ought to mooue vs to enter, it is the Comman-
dement of the most high, the Proclamation of the
King of heauen, *Psal.50.15. Cal upon me, &c.* And as in
the time of the olde world hee ordained himselfe an
Arke for *Noah*, so he hath himselfe prepared, appoin-
ted and ordained himselfe as an Arke and refuge for
the righteous *Noahs*.

The time when, was in the flood, *Gene.7.7.* So
Noah entred, because of the waters of the flood: Are
not we in the flood? Are not the waters entred euen
to our soules? And is it not therefore high time to
keepe our selues within this Arke?

The end wherefore, (that he might bee preferued,
Gen.6.18,19.) For the same ende let vs enter beloued,
to bee preferued from a threefold deluge, from the
flood of iniquitie wherewith our soules haue beene
ouerwhelmed; from the deluge of the Plague, that
calling vpon the name of the Lord, and seeking his
pesence the land may be healed, *2.Chron.7.14.* Third-
ly, from the deluge of Gods eternall wrath. Follow
therefore the obedience of *Noah*, *Gene.7.5.* who did
according vnto all that the Lord commanded him,
and was also remembred, *Gene.8.1.* Enter therefore
O yee righteous soules, let your miserie speake for
audience. The waues doo now smite and trosse your
ship; and as the tempest arose, *Matth.8.* when they

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Matth 8.

1. Cor. 16. 13.

Jon. 4.

I.

were a sleepe: So likewise this present tempest where-
with we are tossed, did arise when wee are a sleepe,
but arise, arise from the sleepe of securitie, call ynto
Christ with the Disciples, *Maister saue vs, or else wee
perish.* Cast your eyes on high (as the Marriner in the
tempest) *Ad stellam polarem*, on the right North starre
Christ Iesus, who is also the bright morning starre,
Apoc. 22. 16. And in the sea of these afflictions, *Quite
you like men, and be strong*, (tis the Apostles precept)
begin you to the ores of the Spirit, inuocations, in-
tercessions to the liuing God, praying as the Apostle
exhorteth, *Ephe. 6. 18. With all maner of prayer and sup-
plication in the Spirit, with all perseuerance.* The arme of
flesh is too weake to beare vs out, and if our strength
were brasse, it could not helpe vs: These are my bre-
thren, the onely ores which are able to row our ship
through all the stormes of the sea, (these vessels of our
bodies and soules I meane) and if the bankes of the
land doo faile vs, that is temporall health, they will
land vs in the hauen of eternall felicitie.

2. Giue mee leaue brethren in the second place, to
amplifie vnto you another comparison, not vnfit for
this time, for the suddaine alteration and estate of this
yeere, doth put me in minde not onely of the flood of
Noah, but also of *Ionas* Gourd. To enter therein, first
our Citie (as yee all know) hath long bene, and prin-
cipally in the beginning of the yeere for diuers re-
spects a flourishing Gourd, and as a greene Laurell
tree, wee had builded a Tabernacle of pleasures, yea
Arches, and Theaters, and some of the workes like
Babel. Prosperitie as a Gourd was come ouer vs, we
were sitting vnder the shadow of it, euery one as the
Prophet

Prophet speaketh vnder his vine, and vnder his figge tree, none making vs afraide; and perhaps, (what doo I adde perhaps?) Without doubt many of vs in this our prosperitie haue spoken with *David*, I said in my prosperitie, I shall neuer be mooued. Secondly, as *Ionas* reioyced exceedingly for the Gourd: So likewise haue we reioyced exceedingly for this our prosperitie, witnesse our feastes, our braueries, preparations, and triumphs, (would to God that it had beene in the Lord.) And as *Peter* was reioyced to be vpon the mountaine, saying, *Maister it is good to bee here, let vs make here three Tabernacles*: whereas hee was but a stranger, and knew that there was not the permanent Citie, *Heb. 13. 14*. So although we know we are but strangers in this life, yet we haue said to our flesh, as *Peter* vnto Christ, let vs make here Tabernacles. And therefore as the Gourd of *Ionas* suddenly withered, and his exceeding ioy was changed into sorrow: so our ioyfull songs haue beene changed into lamentations, and our pleasure hath beene quite dasht; the Lord hath made vs to say with *Ieremie*, *For these things I weepe, and mine eye casteth out water*. Hee hath made others to say of thee, O London, as *Ieremie* of Ierusalem, how doth the Citie remaine solitarie that was full of people, shee is a widow, shee that was great among the nations, her Priests sigh, her virgins are discomfited, and shee is in heauinesse, *Lam. 1. 1*. And hereunto I may adde that in the fifth verse, it is for the multitude of her transgressions, for which her people is now in diuers places scattered, liuing as it were in exile and banishment, and sighing (as the Israelites did in Babel) when they remembred thee O London. But the Lord hath giuen, and the Lord

Mic. 4. 4.

Psal. 30. 6.

2.

Matth. 17.

Psal. 119.

3.

Lam. 1. 16.

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bath taken away, and hee that had power ouer the blessings, hath also had power ouer the plagues, *Apoc. 6.* As *Ionas* little thought of so speedie an alteration; so did we little expect such a sudden change; but it was feared and also prophecied of many (as I my selfe haue heard) and behold the trueth of their prophecie. *Nullum violentem perpetuum.* Some haue died through immoderate ioy, as *Diagoras* of *Rhodes*, and others, and we (I may say) haue beene sicke through immoderate ioy, and some dead. The sonnes and daughters of England in this their exceeding ioy, did little thinke of this sorrow, as the sonnes and daughters of *Iob*, when they were banquetting, did not once dreame of the wind that came from the wilderness and smote the foure corners of the house. *Babylon* which was called tender and delicate, and the Lady of kingdomes, *Ephe. 4. 7.* which assumed to her selfe, I am, and there is none else: I shall not sit a widow, nor know the losse of children; did not imagine how neere they were, that came with a contrarie newes (*Thine ende is come, Iere. 51.*) Neither London tender and delicate which hath vsed the same voice, did expect to bee a widow for a time, and to see the losse of her children by thousands. You the *Edomites* and *Epicures* of these dayes, yee that haue mocked your Prophets and watchmen, as they did, *Ephe. 21.* saying to them, (yee speake of iudgement) haue yee not a time of sorrow and darknesse, as yee haue had a time of light and delights?

4.

The time when the Gourd withered, was when the morning, or the Sunne did arise, in the comming foorth of the Sunne, when the shadow of it should
most

to the afflicted Citie of London.

most haue pleased him: So in the rising as it were of the Citie (which by the death of our late Soueraigne had beene as it were laide downe in the bed of sorrow) and in the comming foorth of a new Sunne, whose beames were comfortable to the whole land (and the Lord graunt that he may long shine ouer vs) euen then, when prosperitie could not haue pleased the Citie, and all her inhabitants, then the Gourd withered, and the worme of Gods iudgement came. And as Christ wept ouer Ierusalem in the midst of his triumph, when the people cried, *Blessed is the King that commeth in the name of the Lord,* Luk. 19. 38. *when the multitudes did reioyce, and spread their cloathes in the way:* So the Lord hath giuen vs cause to weepe ouer the Citie, when we were almost in the midst of our ioyes and triumphes, when euery one was reioycing, and made preparations for the triumph, against the entrie of him, of whom we may say, as the Israelites of *Dauid*, *Psal. 118. 26. Blessed be hee that commeth in the name of the Lord.* Let the conclusion of this point be, all thy iudgements O Lord are number and measure, thou knowed best the time when it is most conuenient to inflict them.

The meanes or the instrument (which is the fifth thing to bee considered) which the Lord vsed to afflict *Ionas*, and which hee sent as a messenger from heauen, to smite the Gourd, was first (a worme) secondly, the wind and the Sunne. The worme, a little and a base messenger, with weapons of no power, and yet giueth a mortall blow, he that could haue sent a great wind to turne it vpside-downe, a lightning to haue blasted it, or a whole armie of wormes,

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sendeth but one little contemptible worme to execute that businesse: So the Lord to beate downe the pride and immoderate ioy of our Citie, the flourishing Gourd of our prosperitie, hath not sent whole armies, deuouring beasts, Earthquakes, fire or brimstone from heauen, he sendeth only a pestilence, little Carbuncles, spots, and tokens in our flesh, which seeme to bee nothing, or to haue no force, and yet suddainely they beate downe the proudest and the strongest. Ist not strange that a little botch or carbuncle hath such admirable force? Well may they be called Gods tokens, for thereby he sheweth his strength. Let this serue on the one side, to make vs to stand in awe of the mightie power of God, and on the other side, adoring this his power, to humble our selues before his Maiestie; for how darest thou O sonne of *Adam* lift vp thy selfe against that Lord, who can cast thee downe with a little carbuncle? Let not the pleasures of this life make vs secure, and sitting vnder the couert of them; let vs not say, we shal neuer be moued, for they are but Gourds, and the Lord hath a worme of iudgement. And what is the freedom from the rod of God, our dauncing to the Tabert & Harpe, but a Gourd for a time? I call to witnesse young men, yee lustie gallants, some of you haue had your Gourd to reioyce in, *Eccle. 11.* the dayes of your youth, the cheerfulness of your hearts, the lustes of your owne eyes; but the Lords worme, the pestilence, hath smitten downe some of you. Rich men, some of you, haue had your Gourd, your purple and fine linnen your delicious fare euery day, *Luk. 16.* But this is withered with your selues, and some of you lie in the graue.

The

to the afflicted Citie of London.

The worme then which the Lord had prepared for this yeare, to change our ioy into sorow, is as now experience teacheth, the Pestilence, the King of heauens Pursiphant; and therefore wee may crie with the Angels, *Apoc. 14. With a lowde voice, feare God, and giue glorie to him, for the houre of his iudgement is come.* The second instrument which the Lord vsed, was the wind and the Sunne, good creatures, created both for another ende, to gouerne the day, to giue light to the world, to purifie the ayre, &c. and yet they receiue a commandement to beate vpon the head of *Jonas*, the principall part of the body, wherein is the gouernement of the whole creature: the seate of the minde, from whence the senses and neerenesse take their beginning. So the Lord hath commanded his Angel to infect the ayre, to hunt & annoy vs, both good creatures, erected to another end, to preserue and comfort vs, and yet behold he hath commanded them to beate the very head, the principall part of the body of his kingdome, our Citie I meane beloued, the seate and imperiall Chamber of the Realme, from whence the other members receiue their maintenance, which redoundeth to the danger of the whole body, for which the members and the daughters haue smarted, and yet doo sigh for; which argueth that our sinnes make the good creatures of God to become our enemies. Seeing therefore the Lord hath smitten you that are the head, let not the effects which it wrought in *Jonas*, bee seene in you. First, faint not, although the force of heate is great, be steadfast, and abundant alwayes in the worke of the Lord, *1. Cor. 15. 58.* And I would not brethren haue you ignorant, concerning

2.

1.

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them that are a sleepe, that ye sorrow not euen as they which haue no hope, *1. Thes. 4. 13.* Be not ashamed of the testimonie of our Lord, *2. Tim. 1. 8.* but suffer as good souldiers of Christ, *2. Tim. 2. 3.* The Lord hath not cast thee downe without reuocation of his fact, he afflicteth thee not in his furie, but in his mercie, to doo thee greater honour and fauour in the time to come, if this in iudgement mooue thee. Let this heate inflame your hearts with the fire of Gods loue, that the Lord say not of vs, *Amos 4. I haue smitten you with blasting and burning, and you returned not.* Secondly, be not angrie and impatient, wish not desperately to die, grudge not, nor repine at the Lord, but let your patient mind be knowen vnto all men, *Phil. 4. 5.* to whom doo yee rather owe the quietnesse and subiection of your spirits, then vnto him, who giueth both his benefites vnto vs, to teach how easily hee can bestow them, and taketh them away, that we may know how little wee deserue them: with *Jonas* out of the waters which did compasse him, call rather vpon the name of the Lord, follow him not in his anger, but in his prayer. I haue brethren (to vse the Apostles words) somewhat boldly after a sort written vnto you, as one that putteth you in remembrance thereof, through the grace which is giuen me of God: but yet as *Paul* speaketh, *Wee write none other things vnto you, then that yee reade, or else that yee acknowledge. For this I say not by commandement, 2. Cor. 8. 8.* But this say we vnto you by the word of the Lord, *1. Thes. 4. 15.* you haue already entred this Arke, for wee haue heard of your fasting, prayer, and liberalitie to the poore, how that yee haue charged them that are rich in the world to
doo

Rom. 15. 15.

2. Cor. 1. 13.

doo good, and to be readie to distribute, *1.Tim. 6. 17, 18.* And therefore, although we are absent in the flesh, yet are we with you in the spirit, reioycing and beholding (tis the Apostles saying) your order, and your steadfast faith in Christ, waiting for his appearing, *1. Cor. 1. 7. So continue in the Lord, Phi. 4. 1. And be not weary in well doing, 2. Thes. 3. 13.* And I am perswaded of this same thing, that hee that hath begun this good worke in you, will performe it, *Phil. 1. 6. Follow the zeale of Abraham in his prayer for Sodome;* the longer hee talked with God, the more he gained. And as *Abraham* although he had begun to speake once, twise, & thrice vnto the Lord, yet he continued: Behold I haue begun to speake vnto my Lord, and am but dust & ashes, let not my Lord bee angrie and I will speake againe: So although yee haue begun to speake vnto the Lord for *London*, that the fire might be quenched (yee that may speake with *Abraham*, we are but dust and ashes) yet speake againe, pray continually, *Rom. 12.* For the Lord will not bee angrie, as hee was not angrie with *Abrahams* instant request, but as he gaue him a patient care and a gracious answer, *Ver. 32.* so the same God will heare our prayers. It pleaseth the cares of his Maiestie to be long intreated; he that hath twise and tentimes together ingeminated the riches of his mercie, *Exod. 34.* The Lord, the Lord is mercifull, gracious, slow to anger, aboundant in goodnesse and trueth, reseruing mercy for thousands, forgetting iniquitie and sinne: what did he meane thereby, but that twise and tentimes together we should crie for his mercie. And as *Abraham* by his continuance, and ingeminating prayer, brought the Lord from fittie to fortie fue:

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Iere. 38. 5.

2. Cor. 13. 11.

from fortie five to fortie : from fortie to thirtie : from thirtie to twentie : and lastly from twentie to ten : So continue and ingeminate your prayer, endeavour by your continuance to diminish the number, and to bring it from thirtie foure hundredth to thirtie : from thirtie to two hundredth : from twentie to ten : from ten hundredth to ten persons : and yet not then cease to speake vnto the Lord as *Abraham* did : and what shall not your prayer obtaine ? I may speake vnto you that which *Zedekias* said to the Princes of his land ; *The King can denie you nothing*. So the King of heauen will denie you nothing . *Zedekias* spake it in a seruile and popular affection that hee bare to the Princes of his land, but God speaketh it out of the aboundance and riches of his mercie . And therefore O Lord let thy mercie triumph against iustice , that both great and small, the infant and dumbe beast, may sing of thy louing kindnesse. With this wish I will end, beseeching brethren for our Lord Iesus Christs sake , and for the loue of the spirit, that ye would strue with vs by prayers to God, *Rom. 15. 13. Praying also for vs, Col. 4. 3*. Finally beloued , fare yee well (it is the Apostles farewell to the Corinthians) bee of good comfort and of one minde: The grace of our Lord Iesus Christ, and the loue of God, and the comming of the holy Ghost be with you all, *Amen*.

Written at Springfield, the 28. of September, 1603.

Your wel-wisher in the Lord,
James Godskal the yonger.



THE ARKE OF N O A H.

Collected out of the 18. Chapter of
the Prouerbs, verse 10.

*The name of the Lord is a strong tower: the righteous run-
neth vnto it, and is preserved.*

Confirmed by the practise of King *Dauid*,
1. Chron. Chap. 21. ver. 17. and 26.

*And he called vpon the Lord, and hee answered him by fire
from heauen.*



He whole Colledge of the bodily Phy-
sitians, and the prince of them, that wise
and learned *Galen*, prescribe for the time
of Plague, that of all remedies, to pre-
uent the contagion, the best is, to flie
and shunne the infected and corrupted
ayre, and to depart vnto a wholesome
and purer ayre: and that with these three
rules, *Cito, longè, tardè*. Depart speedily, farre off, and returne
slowly. As this is physically prescribed, so it is diligently
practised, as daily experience teacheth, of all sorts of men,
yea of the Physitians themselves; I will not contradict the
prescription of the Physitian, nor disprooue the diligence of
the sonnes of men, if they vse departure lawfully, therein not
sinning, (*Contra patriam, charitatem, vocationem*.) against
their Countrey, their calling, and Christian charitie. But be-
cause, by the corruption of our nature, we suffer our selues as

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Phil. 10. 4.

with maine sayle to be carried away from the Creator to the creature; fixing all our senses more vpon the aeriall corruption, then vpon the inward cause of the contagion, the rottenness of our bones, which we carrie within our selues, and are more carefull to depart into the Countrey then vnto the Lord; as if by the swiftnesse of our feete we could out-runne him who rideth vpon the wings of the Cherubims, which causeth that the Lord hath a Pursiphant, which hee sendeth to arrest some in the pure ayre, (namely the Plague it selfe) which hath arrested some in the Countrey, as the experience of this yeere sheweth vnto vs all, verifying the threatning of the Lord, *Dent. 28. 22.* This is the reason why the whole Colledge of the spirituall Physition of our soules haue prescribed for the time of Plague, a better flight and departure, then that which is prescribed by *Galen* and the rest; namely (to the name of *Iehouah*) by the feete of prayer, mentioned and storied by that wise *Salomon* in the words prefixed. And as it is prescribed, so it hath beene practised of the Saints of God: among the rest, of King *Dauid* in the time of Plague, as the second place adioyning vnto the first doth witnesse. Of this place then, which is the right Arke, and the little *Zoar*, whereunto our first care ought to bee in the time of plague to depart, and which is also the trustie friend and seruant to aide the sicke, and the exercise for them that are departed, to spend the time till they returne, giue me leaue Christian Readers to discourse out of the harmonie of these two places here prefixed.

To pray well saith *Chrysostome*, is an excellent art, which doth adorne a Christian, but it is not sufficient to know that we must pray, but also in what maner: and therefore that we might the better be instructed in the going to this place, and become skilfull in this art, I will braunch the description of this place into these three seuerall parts, which will store vs with a cluster of singular meditations.

The first is, the name of the place, it is (the name of the Lord.) The second is, the qualitie, condition, propertie, and the safenesse of it, expressed in two things: First, because it is
(a strong

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(a strong towre) : secondly, by the successe of those that runne vnto it (and is *exalted*) or deliuered : which is the thing which they receiue that run to it.

The third thing is, what maner of persons they must be that flie to it, and what househould stuffe they must carrie thither with them to be receiued, noted in these words (the righteous runneth vnto it.) As for the place, let me obserue four things. For as in the time of plague, for our departure, first it is necessarie, that we know the name of the place whereunto we go: secondly, that we haue feet to beare & carie vs thither: thirdly, that we haue a directiō that we might not erre: fourthly, that wee haue some right & interest there, or some acquaintance, that we may be receiued. So likewise these foure things are necessarie to be knowne of vs, in our spirituall departure.

Touching the name of the place whereunto *David* fled in the time of plague, as it hath diuers names, so in this place it is called the name of *Iehouah*. Heere I premit the five several significations of the name of the Lord vsed in the book of God, taking it in this place, first for the Lord himself: secondly, for his attributes by which hee doth manifest himselfe. Of which *Moses*, *Num. 14.* bringeth in a perfect catalogue: & the Lord hath deliuered this his name by proclamation, *Exo. 34. 5. 6.* The Lord, the Lord, strong, merciful, & gracious, slow to anger, & abundant in goodnes and truth, &c. God then the almightie, eternall, immortall inuisible Lord, the iudge of the world, *Psal. 94. 2.* God, merciful & gracious, the supreme phisition of our soules, who healeth all our iniquities, *Psal. 103.* God to whom power belongeth, and whose is saluation alone, *Psal. 62.* is the place it selfe whereunto *David*, and wee ought to flie from the contagion. The name of a place if it be known, famous and renowned, hath often much force to perswade vs rather to goe vnto such a place, then vnto such or such: surely there was neuer name of place more worthy to goe vnto, then the name of *Iehouah*. O ye righteous soules that thirst by reason of the heate of the plague vpon your beddes, flie vnto this place, to the waters of comfort: here are wels enough to be drawne at: this is the name which God hath proclaimed to the world, and whereby he would be knowne

I.

The name of the place.

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1. knowne to men, that if euer they come to him, they may speake their mindes in the confidence and trust of this amiable name. Esteeme it not strange beloued, that the name of a place is attributed to the Lord: for that he is a place of refuge, threethings are able to prooue: First, the witnes of God himselfe: second, the confession of the righteous: third, the word (*running*) here vsed by king *Salomon*. As for the Lord he doth attribute vnto himselfe this name by the pen of the holy Ghost, calling himselfe a secret place, *psal* 91. 1 a throne of grace, *Hebr* 4. 16. a refuge, *psal* 99. 9. a fortresse, *psal* 132. 2. a strong towre, and such lyke more. Secondly this is the confession of the righteous: Of *Dauid* the father in diuers places, *psal* 18. 2. The Lord is my fortresse and my refuge: and in the 32. 7. Thou art my secret place. & compassed me about with ioyfull deliuerance: and so *Psal* 94. 22. This is also the confession of the sonne in this place: and of all the Saints of God, vnto whose confessions I referre you, as they are set downe by the holy Ghost in the booke of God. Thirdly, the word (*ranneth*) implieth as much, which giueth me entrance to the second point, opening vnto vs the feete which we neede to goe vnto this place, the which if ye are desirous to know, they are two in number (Faith and Praier). Faith the first, for if by faith we stand, *2. Cor* 1. 24. by faith we may also goe to the lord who is faithful. Now how could we go vnto him by the feete of prayer, if we did not belecue in him? *Rom* 10. 14. The second, is prayer, a spirituall legge to beare vs thither, noted by *Salomon*, making mention of *running*: by *Jonas*, speaking of comning. *Iohn* 2. ver. 7. And my prayer come vnto thee in thine holy temple. By the Apostle, whē he speaketh of going, let vs therefore goe vnto the throne of grace, *Heb* 4. 16. Lastly, by the holy Ghost, vsing this word *Climbing*. *Apoc* 8. 4. Both the name of the place which is appointed for vs to goe vnto, and the spirituall legs which the Lord hath giuen vs to carrie vs thither, doe preach vnto the sonnes of men the admirable goodnes and mercie of the Lord toward them. In this world wee are as pilgrims, *Psal* 119. hauing here no continuing Citie, *Heb* 13. 14. and while we are at home in the body, we are absent from the Lord, *2. Cor* 5. 6. In which pilgrimage

Many.

The feet to
carry vs thi-
ther.

The Arke of Noah.

Many are the troubles of the righteous, Psal. 34. O the great goodnesse of the Lord then, that hee hath giuen vs feete to come vnto him, and made himselte a place of refuge for vs in all our troubles! which goodnesse is comfortable vnto the faithfull: for as it is a comfort vnto the pilgrim, shepheard, or souldier, to haue in the heate of the day a place of refuge to refresh their wearied members: So I knowe what a comfort is it for you O afflicted soules in the heate of your afflictions, to haue the name of *Iehouah* for a sacred Sanctuarie! the Lord is not like vnto the princes of the earth, who desire not to be molested with the requests of their distressed subiects. It is a ioy to the wearied student, that he may sometime come home to his fathers house and recreate himselte: Into this world the Lord hath sent vs as in an Vniuersitie, which although it is farre off from our fathers house, yet the Lord hath giuen vs spirituall feete, by which in a moment we can ascend vnto our fathers house, and recreate there our wearied spirits. This world is a waste desert, if wee neede any thing, here are the legges by which speedily wee may runne to this place, and provide our selues. If the Lord hath cast vs downe vpon our beds, and that wee can not vse the feete of our bodies, behold, hee hath giuen vs other feete, to vse in steade of these. King *Ezekias* visited with the plague, could not vse the feete of the flesh, but with the feete of the spirit, went vnto this place, knowen vnto him by the name of *Iehouah*. *Jonas* is locked vp in a prison, in the belly of the Whale, (the Lords prison) and can not stirre himselte, and yet by the vertue of these feete, out of the depth, he ascendeth to the holy temple of *Iehouah*.

Now that these feete may be able to beare vs thither, and that they may not faile vs in our voyage, they must put on the hosen of faith: and as the Apostle speaketh, our feete must be shod with the preparation of the Gospell of peace. And as the feete to that Image of *Daniel* were part of yron, part of clay, which the Prophet expoundeth partly strong, partly weake or broken: So the feete of our prayers are, according to the hosen wherewith they are couered; if they put on feare

The hosen to
put on.

Ephe. 6. 15.

Dan. 2. 42.

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and distrustfulnesse, they will bee shivering and sinking downeward, of clay, weake, and impotent; if they put on faith and confidence in the mercies of God, they will be feete of yron, strong, stable and firme, keeping vs vp right, and will carrie vs to the very throne of grace.

A direction to
know the way.

Further, as they that depart into the Countrey, if they know not the way to the place whereunto they goe, must haue a guide, or a direction, because they should not erre; So in the going to this place, because there are so many false guides and directions, the Lord himselfe hath giuen vs a carde of direction to leade vs thereunto, the witnesse of his holy word, written and sealed, that can neuer deceiue vs. As the fierie pillar in the desert, shewed the way vnto the Israelites: So this word of the Lord is a fierie pillar vnto vs in the darke desert of this world, to shew vs the way to that heauenly Canaan; it is the lanthorne vnto our feete, and a light to our pathes, *Psal. 105.* and therefore, according to the direction of our Saviour, *Let our loynes be girded, and let vs beare in our hands this shining light.*

Luk. 12. 35.

4.
The right or
interest which
the faithfull
haue to this
place.

Fourthly, to goe to this place, it is necessarie to know what right or interest we haue in it. In the places whereunto men betake their selues in the time of plague, either they haue some right or interest there, because they are their own, or because they haue some friends or acquaintance there that will receiue them; or lastly, because they haue either hired or purchased a house. So likewise vnto the name of *Iehouah*, the place where we ought to goe in the time of plague, as also at all other times, we haue a speciall right and interest. First, because it is our owne, for hee is our God and our Lord, not by nature, but by gift and donation. Secondly, there we haue acquaintance and our best friends; God our father, Christ our brother, the holy Ghost our comforter. Thirdly, because we haue purchased it; not we our selues, by corruptible gold, or by our merites, but Christ for vs by his precious blood, hath obtained this place of refuge for vs in our troubles. *Dauid, 1. Chron. 21. 17* in his prayer, sheweth vpon what right and encouragement in the time of plague hee went to this place,

1.

2.

3.

The Arke of Noah.

place, (*O Lord my God I beseech thee, &c.*) it was then, because the Lord was his God; he had a particular feeling of the loue of God toward him, and knew him to be his God for he had had some experience of deliuerance. The reason why wee must haue this right, is because being infected with the plague of sinne, we should not be receiued. In the Countrey, they will not receiue those that are infected with the plague: Neither can they also, in whose soules the plague of sinne doth reigne, be admitted to this place, and therefore the Lord hath giuen vs Christ the righteous, to couer our vnrighteousnesse, that thus as pure and cleane wee might come vnto him. I know by mine owne experience, that in the Countrey this yeere, they would not admit some that came from the Citie, vnlesse they had put on new apparrell. To come vnto that heauenly Ierusalem by the feete of prayer, we cannot be admitted, except we put off the olde man, and put on the new man which is created in righteousness, and therefore, that we should not be hindered to goe thither, *He hath put on vs, the Lord Iesus Christ, Rm. 13. 14.* that being adorned with his righteousness and holinesse, as *Iacob* was with the garment of his brother *Esau*, *We might with confidence approach to the throne of grace, Heb. 4.* It is onely then in the name of Christ that we must goe to the name of *Iehouah*, *Ioh. 14. 14. Ioh. 5. 7. Mat. 21. 22. Ioh. 16. 14. 1. Tim. 2. 5. 1. Ioh. 2. 1.* In his name, the poore *Lazarus* hath as much right to goe vnto it, as King *Salomon*: the infected as the sound: the learned as the vnlearned: for Christ prayeth for them all: and as *Augustine* speaketh, Christ prayeth with vs all as our brother; he prayeth in vs all as our head, hee is prayed vnto by vs all, as our Lord, but hee prayeth for vs all, as our high Priest. Let then the Romanists in the time of plague, runne vnto the name of *Iehouah*, in the name of Saint *Sebastian*; Alas, they shall not be admitted: for Christ alone, as *Ambrose* speaketh, is the eye wherewith wee see the father, the hand to offer vp our prayers, and the mouth to speake vnto him. But as for vs, with *Daniel* let vs goe vnto him by force of this right, saying with him, *O Lord our God, we beseech thee, &c.*

Eph. 4. 24.

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The practise
o. King David

Having vnderstood the name of the place, with other circumstances, let vs now examine the practise of King *David* vnto this place, with these feete, by the same right, following the true direction, he runned in the time of the plague with his family, the Elders of Israel. For hee fled not to his Castle, neither departed hee out of Iewrie, nor transported his family into another place, but as it is storied, *1. Chron. 21.*

26. (He called vpon the Lord.) Here is a foundation where-vpon some prodigall of their liues, vncharitable to others, proude in their conceites, build the vnlawfulnesse of departing out of the contagious places in the time of plague, condemning it by the example of King *David* in generall, without any exception, in all manner of persons; which their vncharitable conceit I will not heere refute, I referre the Reader to that learned Treatise of that reuerend father *Theodorus Beza*, written touching this matter, wherein he learnedly,

Obiection.

soundly and religiously refuteth their grosse opinion; onely let me destroy their building which they erect vpon the example of King *David*. Foure particulars can hinder them to

Answer.

1.

make a generali conclusion out of this example: First, the short continuance of that plague, for the space of three dayes, or of a halfe of a day, as some of the learned are of opinion; whose reasons I will not alleadge, which left him no time to

2.

deliberate vpon departure. Secondly, the generalitie of the Pestilence, being spred from *Dan* to *Beershebah*, which left him no place free to go vnto: for whither should he flie seeing that the pestilence was spread all ouer the land: *2. Sam. 24.*

3.

Thirdly, his owne guiltinesse, that plague being caused by his sinne, the numbring of the people, which caused such a sorrow in *David*, that he was readie by his owne death to redeeme the publike calamitie, praying vnto the Lord, *1. Chro. 21. 17. O Lord my God I beseech thee, let thine hand be on mee, and on my fathers house, and not on thy people for their destruction.*

4.

Fourthly, the soundnesse of Ierusalem, the place where hee was, the Angel hauing not yet, or very sparingly touched the head Citie, *1. Chron. 21. 15.* the Lord repenting of the euill, when the Angel came to Ierusalem: these foure particulars

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culars are able to cast downe their building, and to disprooue their consequence: *Dauid* fled not, *Ergo*, it is vnlawfull for any man to depart: the true consequence, if we would argue out of this place, might be this: *Dauid* and the Elders departed not: *Ergo*, let not Magistrate forsake his Citie, nor the Minister his flocke. Having pluckt out the weedes and the thistles, let vs as the good husbandman sow the good seede.

As this then prooueth not the vnlawfulnesse of departure; so on the other side, it doth commend vnto vs king *Dauids* praying, and his spiritual departure, teaching vs that in the time of plague, our first and principall care ought to bee, as well before our departure, as in our departure if wee are so minded, (for I vrge no necessitie of it) to flie and runne by the feete of faith and prayer to the name of the Lord, which being forgotten, omitted, or negligently practised, maketh our departure vnlawfull. Imitate the King then O yee righteous soules in this tempest of the plague, let your soules take (the wings of a Dove) the motion and agility of the spirit of God, and let them flie by the strength of their prayers to the bosome of Gods mercies where they shall bee at rest. *Dauid* in this his going to the name of the Lord, hath shoven and manifested foure things: His Conscience, Humilitie, Memorie, Wisedome. His Conscience, that it was good: his Humilitie great: his Memorie holy: his Wisedome right.

The true vse
of the example

4. *Dauid*

Touching the first, the spirit of prayer is a signe of a good Conscience; for as *Tertullian* speaketh, *Lib. de cast. Oratio de conscientia procedit, si conscientia erubescat, erubescet oratio*. Prayer doeth proceede from the Conscience: if the Conscience blush, prayer will also bee ashamed. O it is an excellent thing that we can giue our selues to this holy exercise: let one haue riches, honour, pleasures, let him bee adored as a little god, if hee haue not the spirit of prayer to push him forward with *Dauid*, in the midlt of his felicitie, hee is most miserable.

1.

Secondly, his miserie and humilitie, for a King is become a begger, and at the gate of the King of heauen he vseth speeches of submission. (*I beseech thee O Lord*) Loe here, O proud

2.

The Arke of Noah.

sonne of *Adam*, of thy selfe thou hast nothing, but like a poore suppliant begger thou are constrained to goe before the gate of that right God, aswel the king that sitteth vpon his throne, as poore *Lazarus* that sitteth before the doore of the rich man.

3. Thirdly his memory, the subiect wherof was the Lord, O holy remembrance! Although he had as it were forgotten him by his sinne in his prosperitie, yet he remembreth him by his praier in his affliction: O the excellencie of praier, it is a remembring of our best friend, whose remembrance is comfortable to our distressed soules. The subiect of our memories, haue beene along time commodities, pleasures riches, honor, triumphs, and therefore ô England behold another subiect to exercise the art of thy memorie: If then we haue forgotten him in our prosperitie by our sinne, let vs now remember him by our feruent praier in our affliction. Many haue practised the art of memorie according to the memoratiue Art, and preceptes of memorie, which appoint places and their furniture, for the helpe of such as are vnexperienced; but let vs practise the art of this holy memorie, let God be the subiect, and in this our affliction, let these be our helps: First
1. let vs remember in our praier the commandment of God,
2. *Psal. 50.* Secondly the name of him, whom we call vpon, that it is *Jeonoh*, Lord, our God, a God not in shew, but in substance and performance: a strong God, a towre of defence, they that knowe this name wil trust in him, *Psal. 9. 10.* Thirdly what he is by nature, how sweete and amiable, how rich in mercie, *Ephe. 2.* Fourthly, what he is by promise, how faithfull and true, *2. Tim. 1. 3.* Lastly what he is by couenant, made vnto
3. *Abrahams* seede, not in the blood of bulles, but in the blood of the seede of *Abraham*. Further, *Dauid* hath shewen his wisdom, and that in the choice of the place, taking his marke aright, and directing his petition to the true and proper periode. Imitate the wisdom of king *Dauid* in his choice, he that goeth to a place, runneth aright and wisely, if he be wise, and not by crooked and erroneous waies: *Dauid* sheweth vs the right way, for to what place should we goe but to this, when our sorrowes are multiplied? shall we follow the waies of the wicked,
- wicked,

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wicked, and say with them, *Malac. 3.* It is in vaine, that I haue serued him, and what profit is it, that I haue kept his Commandments? Or shall wee runne vpon the way of impatience, adding grieffe to grieffe, liuing the life of *Caine*, or dying the death of *Iudas*, drowning our soules in a gulf of desperation? Shall wee spend the time in bannings, execrations, cursing the day and night, the earth that beareth vs, the ayre that inspireth vs? Not so O Christian soules, call vpon the name of the Lord with *Dauid*, there was neuer name so worthie to be called vpon, in heauen or earth, so mightie for deliuerance, so sure for protection, so gainefull for successe, so compendious to cut off vnneccellarie labours as the name of *Iehouah*.

Hauiug vnderstood the Conscience, Humilitie, Memorie, and Wisedome of *Dauid*, let me open to you the reasons to mooue and perswade vs to goe to this place. Five things mooue the sonnes of men in the time of plague to depart from contagious places, vnto a purer ayre. First the counsel of the Physitians. Secondly, the practise of others. Thirdly, the danger or perill which they are like to fall in. Fourthly, desire of health and life. Fifthly, the experience of successe. Let the same bee motives vnto vs in this infection, to perswade vs to runne speedily vnto this Arke of *Noah*. First, it is prescribed by the whole Colledge of the spirituall Physitians, by God the father, *Psal. 50. 15.* King *Dauids* Physitian; by God the sonne, who prescribing the remedies which men ought to vse in the last dayes, in which the Trinitie of punishments, famine, warres, and pestilence should raigne, giueth this counsell, *Luk. 21. 36. Watch and pray continually*; by Prophets, Apostles, and wise men, *Iam. 5. 13. Eccle. 38. 9.* and *17. 23.* Secondly, the practise of the spirituall Physitians, as they haue prescribed it, so they haue also practised it, and haue fled vnto this place; to this Sanctuarie went the renowned Patriarkes, the godly Princes, the holy Prophets, the blessed Apostles, the Prince of glorie, the sonne of the immortall God, the constant Martyrs: whose examples yee shall finde in the store-house of the Scriptures. The example of the bodily Physitians, of which some depart in the

6.

The causes to mooue vs to goe to this place.

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2.

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- time of plague, hath much force to make vs hasten our departure; how much more ought the practise of the spirituall physitions spurre vs forward vpon our spirituall voyage.
3. Thirdly, the danger, which is threefold, (*In nobis, circa nos, contra nos*) In vs, round about vs, against vs. In vs, the plague of sinne: round about vs, the fire of the present plague: against vs, Sathan who seeketh to make vs curse the Lord, and the fire of Gods wrath and anger: To auoide this threefold danger, runne to the Arke and to this blessed Zoar. The
4. fourth motive, is the desire of life and health; we neede at this time a double health, the health of the soule and body; let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede, *Heb 4. 16*. Why went that woman which was diseased with an issue of blood twelue yeares vnto Christ, but that shee might receiue her health: *Vers. 12*. The sicknesse of the plague is an issue of blood, which being once opened, will euer runne, and keepe a course if it bee not stanchd by the power and mercie of God: which mercie is onely obtained, by going vnto his sacred name: to obtaine this double health, *Dauid* went vnto this place, *1 Chron. 21*. that the plague of his soule might be healed, and the bodily plague bee remooued. If we are as it were dead for sorrow, prayer will reuue vs, for it is *Vita anima*, the life of the soule: and as *Chrysostome* termeth it, *Est anima ipsius anime*. It is the soule of the soule. If we goe into the Countrey which cannot saue vs; how much more ought we to flie to this name, which hath the power to doe it: this his power, being accompanied with mercie and kindnesse, for thou O Lord, art good and gracious, and of great compassion, *Psal. 86*. Fifthly, experience of good successe, is the last motive, they which haue fled to this place, haue not beene stopped by the way, but haue had good speede. Goe vnto King *Ezekias*, *Iob*, *Dauid*, and the rest, and they will preach vnto you by experience, the experience of this successe. This successe is groundd vpon three things, as vpon three firme pillars, the power, the will and promise, the goodnesse and mercie of God.
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3.

Math. 9. 20.

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His power, *I haue heard it that power belongeth vnto God.* *Psal 62.11.* There was neuer affliction or sore so great, but the hand of that Physitian hath beene able to maller it, the least finger of his right hand being of more puissance, then the whole arme of flesh.

His will and promise, Psal 91.1. Ioel 2.32. Iam. 5.15. Eccle. 31.9. Matth. 7.7. Ioh 14.13. The King of heauen is not like vnto the Princes of the earth, or vnto that *Philip* of Macedon, who answered vnto the widow comming in his Court to him, to be heard, I am not at leisure, (vnto which also shee answered iustly, then bee not a King any longer) for seeing that he hath promised it, he is also willing, his promise being signed with the finger of the holy Ghost, and sealed with the blood of his beloued and annoynted. Neither is he like vnto him, *Matth. 7.* who answered, trouble mee not, my doores are shut; the gate of heauen is alwayes open for vs. God reuoketh not his promise as King *Salomon, 1. Reg. 2.20.21. 23.* *Aske my mother, for I will not say thee nay;* and yet behold how this time is changed, *Adoniah* hath spoken this word against his owne life; of the Lords promise wee neede not doubt, but with *Dauid* boldly we may speake, *Psal. 86.7. In the day of my tronble I will call vpon thee, for thou wilt heare me.*

Thirdly, *His goodnesse, mercie, and liberalitie, which is so great that he giueth meate to the yong rauens which call vpon him, Psal. 147.9.* Doubt not then, but that hee will heare the supplications of men, whom he hath made a little lower then the Angels, to crowne them with glorie aboue other creatures, *Psal. 8.5 6.* Let therefore, saith *Augustine*, thy prayer ascend, and Gods mercie will descend; shall wee distrust his goodnesse, who is rich to all that call vpon him? *Rom. 10.12.* Or shall we suspect his bountifulnesse, which powreth out plentifully his blessings vpon all flesh? *Rom. 8.32.* And although wee haue offended him, yet our offences will not stop his mercies. Men, when they haue done any good turne to any, if they bee neuer so little offended, they cast men in the teeth with the benefits they haue done them, and vpbraide them with the good turnes they haue shewed; wherefore men are

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1am. 1. 9.

loath to make request to such for any thing: If wee goe vnto the Lord, we shal not meete with one that is of such a disposition and nature: he, as the Apostle speaketh, reproacheth no man; nor keepeth his anger for euer, *Psal* 103 9. I he willingnesse, mercie, and goodnesse of the Prince to haue vs, maketh vs also willing to goe to him; who more willing, then he that is our Father, our Sauour, then he that hath suffered for vs, scoffings, spittings, bands, stripes, and death it selfe? Neuer lap of the mother hath beene so open to her babes, as the bowels of Gods compassions are open to the righteous. Harken to this, yee faint spirits, be strengthened yee weake hands and feeble knees, receiue this comfort, that he hath deliuered, he doth deliuer, hee yet will and can deliuer. I ende this point with the 13. 14. and 15. verses of the 10. Chapter of the Epistle to the Romanes: wherein behold a singular and compendious gradation. As they that would come to King *Salomon* sitting vpon his throne, were faine to runne vp sixe staires (for his throne was mounted vnto by sixe staires) so the perfection and consummation of man going to the throne of the true *Salomon* Iesus Christ ascendeth and ariseth by sixe degrees: the highest and the happiest staires being, inuocating and sauing, prayer and deliuerance. These are then the five reasons, by which wise Christians ought to bee guided. I imitate King *Dauid*, onely resorting to the wings of the Lords fauour. And herein we should be wise, if we leuell our hearts and affections at the very right center and marke of prayer (which is the name of *Iehouah* alone) and the period or scope in whom our requests must end.

Five sorts of men erring in the going to this place.

I.

But alas, there are five sortes of men, which make choice of other places, reiecting the wisdom of *Dauid*, the counsell of the spirituall Physicians, and the practise of the Saints of God, going a crooked, a circular, and endlesse way, not towards the marke, nor with a right foote as the Apostle speaketh, *Gal.* 2. The first kind, flie first to the helpe of mortall man, and with *A/a* make speede to the bodily Physitian, to the confessions of Arte, or to the purer ayre, not once mindfull of this place; but when all helpes faile them, and that

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that the Lord sendeth his Sergiant and heavenly Pursiphant to arrest them, then they returne to runne to this place. What name shall wee giue you (O yee of little faith) but the name of weake Christians? Put not your trust in the sonne of man, for there is no helpe in him, *Psal. 146.* There is a second fort, which runne onely to the ordinarie creatures, deriding the name of *Iehouah*, yea denying that there euer hath beene, or is yet at this present, such a place to be found, wherevnto the righteous is preserued, such as *Dauid* describeth in the 10. *Psalme, 3. 4. Which seeke not God, but contemne him, and thinke they shall neuer be mooued.* O yee meere Atheists, what name deserue you, but that name, which the Lord himselfe giueth you, *Psal. 14. 1.* the name of fooles. If *Cain* hath bene reiect-
ed, because he offered an vnworthie sacrifice, what deserue they that offer none at all? The third fort runne to a place, whose name is Hell, seeking to Sathan and his artes, gadding to the woman of Endor, or to the Idoll of Ekron, a *Saul*, a *Nero*, a *Iulian*: Returne, returne, O yee wretched and bewitched sonnes of men, with the name of diuellish idolaters. The fourth fort, seeketh to dwell vnder the protection and assurance of their merites and good workes: but these alas, as *Bernard* writeth on the 91. *Psalme*, are ill lodged and haue a poore Tabernacle, the diuell hath soone blowen that away. The last fort, are the superstitious Papists, who in the time of plague runne to the house of the Spider to bee preserued, to stickes and stones, mettals and papers, Angels and Saints, and principally to Saint *Sebastian*, for as euery sicknesse and disease hath his Apothecarie and Physitian among them: So the plague hath Saint *Sebastian*, vnto whome with their families they runne to bee preserued. That execrable *Psalter* of the *Virgine Marie*, compiled by them, maketh her to be this secret place wherevnto wee ought to runne: the prayer of *Dauid* which hee made being visited with the plague, *Psal. 38.* is abused in this maner. *O Lady rebuke me not in thine anger, neither chastise me in thy wrath:* The 91. *Psalme* is in like maner abused, *Who so dwelleth in the secret of the blessed Virgin, &c.* But O ye blind seducers of soules, it may be first a chal-

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- lenge vnto you all, that neither *Dauid*, *Iob* or *Ezechias* visited with the plague went to Cherub or Seraphin, *Gabriel* or *Raphael*, *Abraham* or *Moses*: whome haue I in heauen but thee, saith *Dauid*: he saith not, that hee had a *Moses* or a *Samuel*:
2. haue all these erred? Euen so will wee with them. Secondly, yee goe to them that cannot helpe you, let them arise, if they can helpe you in the time of your miserie, *Iere. 2*. In the famine of Samaria, *2. Reg. 6*. a woman crying to the King, helpe me O King, hee answered, seeing the Lord doeth not succour thee, how should I helpe thee? Concluding secondly, that if the Lord withdraw his helping hand, it lieth not in the power of mortall man to helpe. So wee may answer the Papists crying in the time of plague to their *Sebastian*, helpe and aide vs Saint *Sebastian*. If it lieth not in the power of mortall men that are liuing with vs to helpe, how much lesse can they that are dead? And farre lesse, one that perhaps hath neuer beene? As for the Angels, they are displeased that yee come to them, to thrust vpon them such a dangerous honour: they may say as *Dauid*, *Psal. 115*. *Not vnto vs O Lord, not vnto vs, &c.* they that refused a farre smaller offer vpon the earth, the onely bowing of the knee vnto them (*See thou doo it not*) will bee much more discontented, to see the knees of the heart to stoupe to them for the ceasing of the plague: for although an Angel smote seuentie thousand in the time of *Dauid*, yet he was but the instrument, God onely the agent, and therefore he onely to bee prayed vnto. If the Papists reply that they intreate onely Saint *Sebastian* to speake vnto God for them; the answer is, that God needeth not a *Sebastian*, nor any Saint so euer, to be his Maister of requests: this is a seruice not vnmeet for the gouernours of the earth, the Lord is not like vnto earthly Princes, vnto the which may be said, that which *Iethro* said, *Exod. 18*. to *Moses*, the thing is too heauie for thee, thou art not able to doo it thy selfe alone: for the Almighty is able to doo it alone, neither is there any defect in his hearing, whose eares are open to the prayers of the poore. Let vs therefore hold Christ Iesus alone for the Maister of requests, it is he onely that can
- present
- Apoc. 22.9.
- Obiection.
- Answer.

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present our requests which wee make vnto the Lord for the ceasing of the plague: let others runne where they will, to stickes and stones from the name of the Lord: I doo you no iniurie to impute this to you, for as *Hillarie* writet vpon the first *Psalme*, *It is as great an offence to make a new, as to denie the true God.* The Lord annoynt your eyes with his eye-salve, that ye may returne to flie to the name of *Iehouah*. As for vs, wee will follow the holy Canon, and leaue the broad way, whose end is destruction, saying with *Dauid*, *Psal. 11.1. In the Lord put I my trust, how say yee then to my soule, flie to your mountaine as a bird.* I ende the first braunch of this discourse with that holy Epiphoneme of King *Dauid*, *Psal. 146 5. Blessed is hee that hath the God of Iacob for his helpe, whose hope is in the Lord his God.*

After the name of the place, and other circumstances, there followeth in the two places, the condition, properties, qualitie and safenelle of the place whereunto we must runne in the time of the plague. The sonnes of men in the time of infection, before their departure, haue a speciall regard of the place where they will goe, of the situation, nature, and such like, and being led by the prescription of the Physitian: Secondly, by their owne minde, they make choyse commonly of a place in which they perceiue these seuen properties following: and although *Salomon* here maketh mention but of one, namely of a safe place, yet giue me leaue to discourse of the rest.

First, they goe where there is a good, wholesome and pure ayre, not subiect to stinking euaporations, and it is the prescription of the physitians, that wee should goe vnto places where the ayre is not corrupted, farre from the infection. *Dauid* fled to such a place, for such is the name of *Iehouah*, a pure place, farre from the corruptions of this world, for hee is a pure, and incorruptible God, in whom there is no infection of sinne: the Lord, holy, holy, holy, not admitting those in whose mortall bodies the plague of sinne doeth raigne: to pray then and to repent, is to returne and go to a wholesome light, *Eccle. 17.24.* The places wherevnto the sonnes of men

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hie, although they are for a time vncorrupted, yet they are not warranted still so to remaine, diuers alterations by sundrie meanes may befall, as by the resort of persons infected, and such like: but the name of *Iehonah*, this place of refuge, shall neuer be altered, for he is the immutable and vncchangeable God, and in the gates of that Citie no vncleane person shall enter, *Apoc. 22. 14, 15.*

2.
A pleasant
place.

Secondly, men make choyse of a pleasant and delectable place, both for their bodies and soules, where there is good companie to recreate themselves in their sorrow and exile, foode and necessities for their bodies, further by the riuer side, or where there is good water: lastly, where they may also haue foode for their soules, the word of God Preached. This place of refuge, the name of *Iehonah*, is a pleasant and delectable place, where canst thou better recreate thy selfe, then by thy Father and brother Iesus Christ in this thy exile and miserie? Comfortable is the bosome of the mother to the yong infant, but more comfortable is the name of the Lord to the righteous which are called little babes by the Apostle. *Paul* maketh mention in his voyage toward Rome, of a certaine place which was called (*The faire hauens*) *Act. 27.* this place of refuge better deserueth this name let vs goe thither, for it is a harbour and rode for those which are tossed in the sea and deluge of the Pestilence: happie is the soule that landeth at these hauens. If we desire water, there is the fountaine of life: *Iere. 2.* the water of grace, *Psal. 51.* If wee desire the word; there is the word it self Iesus Christ, *Ioh. 1.* the truth, *Ioh. 14.* There is the best, the first, the ancientest Preacher, God himselfe that preached in Paradise.

3.
A safe place.

1.

Thirdly, in our choyse we seeke out a safe place, whither we may goe without danger, and where wee may abide safe, and dwell without danger. The name of *Iehonah* is a safe harbour, the secret place and shadow of the most high, *Psal. 91. 1.* vnder whose wings we shal abide safe and harmlesse. Three things prooue the safenes of this place: First, the name of the place, it is *A strong towre*, *Prou. 18. 10.* *A secret place*, *Psal. 32. 7.* *A rocke and fortresse*, *Psal. 18.* which is *inuincible.*

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bie. Such are not the fortresses of mortall men, which they are constrained to render vp, being driuen therevnto either by famine, or force, as *Seba* in the time of *Dauid* hereof is a witnesse. Secondly, the Lord of the soyle, which inhabiteth that place, his name is *Iehouah*: the Almighty, *Psal.* 91. 1. the strong and invincible God, who will and is able to preserve vs. Thirdly, it is prooued by the successe of those who ranne to it, and by that which they receiue, they are (exalted, preserved or deliuered, faith *Salomon*) which *Dauid* acknowledgeth, *Psal* 32. 7. and is confirmed by the successe of *Dauid*s prayer, *2. Sam* 24. 25. and the plague ceased from Israel. Comfortable is the saying of *Dauid*, *Psal.* 91. 3. 15, 16. in which, fixe things prooue the happie successe of the righteous that runneth vnto it. First, Gods ready answer: Secondly, his presence: Thirdly, his deliuerance: Fourthly, his advancement to honour: Fifthly, length of dayes: Sixtly, fruition of saluation: O the excellent riches, pleasures, and ioyes which the righteous there shall enioy. As *Lot* there fled vnto little *Zoar* to bee preserved from the fire of *Sodome*: So let vs flie to the name of *Iehouah*, to be safe from the fire of the plague. The earthly places wherevnto men runne, do want this propertie: they are not warranted to be safe there, either from danger or from the plague, and the experience of this yeere doeth declare it vnto vs all. Some haue returned, and some haue died there, but as for the name of *Iehouah*, thy soule is certaine to be preserved, if thither shee taketh her recourse; and as they onely escaped the flood, that entred into the Arke of *Noah*: So likewise, they that enter into this incorruptible and immortall Arke, shall onely bee safeguarded from the deluge of afflictions. The *Doe* of *Noah* at her first flight from the Arke, although shee mounted aloft, and fetched many retires, yet shee could finde no resting place, vntill shee returned againe to the Arke: So the poore soule may flie where shee will, but yet shee shall not haue any sure footing to rest, except shee returne to the heauenly Arke: let vs therefore bee wise as Serpents, and simple as Doves, for as they being persecuted, flie vnto the rockes; so let vs in our

2.

3.

Gene. 18.

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calamities take our recourse to the rocke of *David*, *Psal. 18. 2.* neuer haue there beene holes in the rockes so open for the doves, as the name of *Iehouah* for the righteous soules. There are two renowned places mentioned by *Plinie*, *Locris*, and *Crotone*, where the plague was neuer, as he writeth *lib 1. cap. 96.* and without doubt many resorted thither: but although we should flie at this day to *Locris* and *Crotone*, if we carrie within vs the plague of sinne, the inward cause of the bodilie contagion, we haue no warrant to bee safeguarded. But me thinkes I heare a controuersie: Many righteous haue fled to the name of the Lord, and yet haue not beene safe from the deluge of the pestilence, or from the snare of the hunter: but thousands, and thousands are fallen, yea some of the chosen of Israel. The answer is, that they haue first obtained, either that which they prayed for; secondly, or that which is better; or thirdly, that which is sufficient And the Lord heareth vs alwayes, although alwaies he granteth not our petition: this seemeth a Paradoxe, and yet the truth thereof is manifest: for in steed of that we asked, he giueth vs a better thing, and a better place: thou askest the earth, saith *Augustine*, and the Lord giueth thee heauen: temporall life, and he giueth thee the eternal. The Surgion that saweth off the arme or legge of the patient, who crieth for impatience and apprehension; heareth him, *Non secundum voluntatem sed sanitatem*, not according to his will, but according to his health: and so the Lord dealeth with his patients.

Obiection.

Answer.

A place where
they haue
friends.

Fourthly, to proceede, men make choice of places where they haue their friends: the children resort to their parents, the parents to their children, brethren to their brethren, and one friend to another. The name of the Lord is a place of refuge where we haue our best friends, there we haue our father, our eldest brother Christ Iesus, the holy Ghost our comforter: and therefore *David* in the time of plague went to this comfortable place. In earthly places vnto which the sonnes of men resort, either we haue no friends, or they are farre off, and therefore wee seeke other: or sometimes although we haue friends, yet they will not receiue vs for feare of infection: but in this
holy

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holy temple, and vpon this holy mountaine, we are sure to finde at all times the aforefaid friends.

Fiftly, we haue regard to choofe a place which is lawful for all men to come vnto, which is not prohibited or forbidden by the Lord of the foyle & magistrate of the place, and where we knowe we fhall be receiued. This place of refuge is fuch, accessible for all men, for whofoeuer fhall call on the name of the Lord, fhall be faued, *Joel. 2. 32*. Neuer a cittie of refuge fo free for all manner of transgreffions: hither may come the King and the fubieft, the rich and the poore, the learned and the vnlerned, the merchant and the tradesman: the found and the ficke, yea the infected with the plague. In the time of infection, it is not lawfull for them that dwell where the contagion raigneth, to come vnto the princes court, they are forbidden by proclamation to refort thither. But the court of heauen is open for all men, yea for the infected, for they cannot infect the court of heauen: the King of heauen hath made a proclamation in the 50. *Pfal.* that we fhould refort thither, and the prince of glorie Iefus Chrift who keepeth his refidence there, will not keepe vs backe. If the prince had made a proclamation that the infected fhould refort to his court to be healed, who would not haften thither? It was not lawfull for all men to come to the inner court of King *Affuerus*; none might approach but they to whome he held out his golden fcepter, except he would die the death that was appointed for fuch as durft come neere: no fuch kind of punishment is appointed for thofe that goe vnto the courte of the King of heauen, we may approach boldely to the throne of grace, the fcepter of our King (I meane not that yron fcepter of his iuf- tice,) but the golden of his mercie, is euer held forth to man, woman, children, bond or free, ftranger or Citizen, infected or not infected, whether they be called, or not called: and they all may fafely approach: I name not neither inward or outward court, but euen to the throne of grace, where the King himfelfe fitteth: and if there we craue of him, I fay not to the halfe of his Kingdome (as *Affuerus* fpake vnto *Efter*) but to the whole, it fhall not be denied vs. Feare of punishment

F keepeth

5.

A place accessi-
ble for all men

The King of
heauen his pro-
clamation.

Esth 4.

Heb. 4. 16.

The Arke of Noah.

Nehem. 2.

keepeth vs from the princes court. Let not feare keep vs from the court of heauen. *Nehemias* although he held the cup to the King, yet he a fearefull he was to make a request vnto him: But as for you O ye righteous soules, feare ye not O you hile flocke, for it is your fathers pleasure to giue you a Kingdom. *Luc. 12* Further in time of contagion, not only the court, but also the other citties, townes and villages, will not often lodge them that come from contagious places, either the Lord of the soile, or the magistrate of those places forbidding it; but as for that heauenly Ierusalem, and the Lord of the liuing, ther-vnto euery one may resorte, the Lord and magistrate of heauen doeth not interdict it. *David* cried vnto the Lord, and said, thou art my portion in the land of the liuing. *Psal. 142. 5.* At Roome the heusen of the *Aediles*, were alwaies open for all men, that they might resort thither, to haue their causes heard: and so is the house of the Lord for the afflicted soules. In some places there are appointed (as I my selfe haue seene) watchmen with halbards, to aske the passengers from whence they come, and sometimes to keepe out those that come from infected places, but in our going to this place, we neede not to haue such feare, for as *Chrysostome* saith, *Hic non est miles assistens qui expellat*, here there is no Sergiant or soldier to keepe thee out. If the citties of the earth shut their gates before thee, thou canst not enter. As for that heauenly Ierusalem, it is not lockt, and although it were, prayer as *Augustine* speaketh is a key to open heauen, and to bring thee to the presence of God. *Serm. 226. de temp.* the towne and villages in times of infection although they receiue some, yet they will not harbour manie: and often there is no place for multitudes: but so is it not with the name of *Iehouah*, with this strong tower, it is not like vnto the bulwarkes of mortall men, into the which if too manie enter, they will hinder one another; this fortresse can receiue millions and millions without any impediment. Further the temple is also interdicted to the infected, for they are commanded by the magistrate to keepe their housen for a time, or if they come, they are entreated to sitte aside: but the Lords holy temple aboue in heauen, is not forbidden vnto the

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the infected, nor to any man: it is lawfull for them to goe thither and pray, and that with the successe of *David*, *Psal. 18.* *In my trouble I did call vpon the Lord and cried vnto my God, and he heard my voice out of his Temple.*

Sixtly, some make a choyse in the plague time, of a place which is neere, wherevnto they may easily goe without any great trouble or cost: the name of the Lord is such a place, compendious to cut off vnneccessarie labours, yee neede not to runne farre, the Lord is neere as the Prophet speaketh to all them that call vpon him: neither will it cost vs any thing, money or merites, intercession of friends or gifts: poore men, yee that want friendes or money, and therefore cannot provide your selues a place, bee not dismaide, behold, here is a place which will cost you nothing. It is a place wherevnto we may goe at all times, at dinner time, and at supper, as *Crysostome* speaketh, in the day time, and at mid-night, in thy health, and in thy sicknesse: the sicke man may lye downe vpon his bed and goe vnto it, and when with King *Ezekias* he cannot vse the feete of the flesh, yet may he vse the feete of the spirit. In a moment we can flie thither, for as soone as we haue finished our prayer, we are already come to this place, and to the Lord of this soyle, our prayer and God meeting one another in heauen, as *Iesus Christ* and the woman at the Well, *Ioh. 4.* As for earthly places wherevnto men resort, either they are far off, vneasie to goe vnto, and that with trouble and cost, or expences, sometimes we are stopped, we must haue warrants and certificates of the Parish & Church wardens, that our house is not infected, before we can be admitted: all this trouble we neede not in the time of plague in our going to the name of the Lord: nothing will stop vs, the bodily plague shall be no impediment, for wee haue a warrant that we may passe, the King of heauen his warrant in the 50. *Psalme, Call vpon me, &c.* and therefore this place is better then the earthly, where the fearefull sonnes of men dwell which feare the apparrell, household-stuffe, and thy letters: I know nothing then to stop our passage, but the plague of the soule, as the Lord of this soyle telleth vs in the, *2. Cor. 6.*

6.

A place neere
vnto the Citie.

The warrant
of the infected

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Obiection.

17. *Touch none vncleane thing, and I will receiue you.* But I heare the weake conscience obiection, I am infected with the plague of the soule, and therefore it is not lawfull for me to call vpon the name of the Lord: it is for the righteous as *Salomon* speaketh: but alas, I am vnrighteous, and how can I therefore goe vnto this strong tower? The answer is, for thy comfort O weake conscience, that *Salomon* speaketh not of them that are righteous by their owne righteousness, but by the righteousness of Christ Iesus: such are all the faithful in whose mortal bodies the plague of sinne doth not remaine, their infirmities being healed by *Dauids* Physitian, *Psal.* 103. If yee desire a certificate thereof, you haue the Gospel, subscribed and sealed by God the Father, the Sonne, and the holy Ghost. If yee desire a witnesse, ye haue a threefold witnesse, *The spirit, the water, and the blood* 1. *Ioh.* 5. 8.

Answer.

7.

A place where we may haue a Physitian.

Lastly, wee make choyse of such places, where if neede be, we may haue good Physitians; for wee esteeme it a great miserie, to bee destitute of a good Physitian, and of meanes to helpe vs in our neede. The place of refuge wherewith *Dauid* fled, and wee also ought to flie, following his direction, hath the best Physitian which is both in heauen or earth, God the Father, King *Dauids* Physitian, who hath both health and sicknesse, life and death in his power, to dispose of them for our good and saluation: knocke therefore boldly with the hand of prayer and repentance at the gate of his mercie, and thrust in his hands, both thy life and health. And thus much for the qualities and properties of the place.

To pray for others is also requisite.

Further, wee haue to obserue that *Dauid* went not to this place of refuge alone, but with his whole family, for he prayed with the Elders of the people, for the people, and for the deliuerance of his whole kingdome. Herein imitate King *Dauid*, remember in thy prayer thy whole family, and the state of the whole kingdome, the Tribe of *Iudah*, and the Tribe of *Leui*. There are foure sorts for which we must pray: First, for those which are *Supra nos*, aboue vs: Secondly, for those which are equall vnto vs: Thirdly, for those which are *Sub nobis*, vnder vs: Fourthly, for those which are *Contra*

1.

2.

3.

4.

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not, against vs. In the going to the name of the Lord, wee must not imitate the negligence of many, who depart into the Countrey, and care onely for themselves; as for their families, or at least their seruants, they are not once mindfull of them: but wee must as well carrie with vs in our prayers, the seruants which are vnder vs, as shee that lieth in our bosome: *And the Oliue plants which are round about our tables, Psal. 08.*
3. The Athenians would offer sacrifice, but onely for their owne Citie, and their neighbours of *Chios*: but wee Christians must pray, not onely for the mother Citie, but for all the daughters: Christ teaching vs to say, *Our father, &c.* as if we all came from one wombe. It is a principle both of nature and policie, *Vis unita fortior*, Srength vnited, receiueth more strength. It holdeth likewise in Diuinitie. If the prayer of one righteous person auaieth much, the prayer of many righteous shall auile more. If the *Syrophenician* obtained for her daughter the sute shee made, much more the whole Church of England shal obtaine for all her daughters: *Where two or three be gathered together in his name, he is in the midst of them*: Much rather in the midst of a people, in the midst of thousands, in whom there is *Anima una, cor unum*: One soule, one heart, one tongue, as if they were all but one man. Lord, heale the sores of our land, for behold, both the mother and the daughters, the head and the members doo prostrate our selues before his Maiestie. Yee of the sect of *Rome*, diuide not at this time of the plague in your prayers, the soule, the voice and language of the Countrey into two places: *Elias* and his companie, praying in one place and with one stile: *O Lord God of Abraham*, and yee in another: *O Baal heale vs*: Some praying for the life of *David*, and some for the life of *Iabin*. As for vs, we will pray for the Lords annoynted, that God may hide him vnder the shadow of his wings from the noysome pestilence, knowing that this is one of the parts of our obedience towards him, that we (as *Constantine* the great taught his souldiers to shew their allegiance in nothing more then this) should pray for him, his children and posteritie. I end this point, with the saying of an ancient Father: That

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there is no better garde, or Halbards to safegard a Prince, then the prayers of the righteous.

Three rules to be obserued in our going to this place.

I.

Longè.

Psal 139.9.

2.

Citò.

Before I come to the third branch of this discourse, giue leaue Christian Readers to the spirituall Physitians, to lay downe three rules, which are to be obserued in this our spiritual departure to the name of the Lord. The bodily Physitians touching departure prescribe three rules, *Longè, citò, tardè*: Goe farre off, depart speedily, returne slowly. The same rules are to be obserued by the righteous: First, we must flie farre, not with the prodigall and forlorne sonne in a farre Countrey, farre from the feare of God and thought of death, or with *Jonas* from the presence of the Lord, who rideth vpon the Cherubims and can ouertake vs: for whither shall I goe saith *Dauid*, from thy spirit? Or whither shall I flee from thy presence? But farre from this world and the earth, vnto the holy temple and mountaine, vnto heauen which is high aboue the earth, as *Dauid* speaketh, *Psal 103.11* vnto that place which is called the land of the liuing. Secondly, flie farre from the plague of sinne, and the infected ayre of this world, and being come vnto that farre Countrey, the Lord of the soyle will receive you. The second rule is, flie speedily, and deferre not your departure: which rule is not in any maner to be omitted, it is the counsell of the wise man, *Iesus Syrach, Eccle. 38.9* My sonne faile not in thy sicknesse but pray vnto the Lord, and he will make thee whole. Tis the commandement of the Lord to call vpon him in the time of neede, *Psal 50*. Which must be performed with speede, according to the example of *Dauid, Psal 119*. *I will runne the wayes of thy Commandements*. If we make haste to flie into the Countrey, and forget to goe speedily vnto this Sanctuarie: it is as *Augustine* speaketh of another matter, *Cursum celerrimus præter viam*: A swift race besides the way. Haste in this matter is prayse worthe, and a man can neuer run too fast that runneth to this place. The delay that *Elizeus* made, let mee goe kisse my Father, and those shifts in the Gospel: Let me first goe burie my mother, or take leaue of my friends, are not admitted in this businesse: commune not therefore with flesh and

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and blood. If in the time of plague, we make such haste to depart, before we haue ordained our businesse aright, or bid our friends farewell: How much more ought wee to hasten our spirituall voyage? While the fal-bridge is let downe, let vs make speede to enter. Many, because they went not farr, nor made speed to depart, haue endangered their bodies, but many more, because they fled not from the contagion of sinne with speede, haue endangered their soules: and therefore as the Apostle speaketh, *1. Cor. 9.* of another matter, so I may say of this going: *So runne that yee may obtaine,*

The third rule is, Returne slowly: that is, continue where thou art: a necessarie rule to bee obserued in the going to the 3.
Tarde. the name of the Lord. It is the rule of the spirituall Physicians, *Ephe. 6. 18. Rom. 12. 1. Thes. 5. Pray continually, &c.* As it is prescribed, so it hath beene practised: the woman of Canaan continued in her prayer, and returned not in haste. Lukk 21. 36. They which are in the Countrey, although there bee many things which might mooue them to returne, yet for the safety of their bodies, they continue till the plague be ceased: So continue in thy prayer by the Lord, and be not wearie of wel doing. Although three things might haue mooued the *Syrophonician* to returne, the silence of Christ, her back-friends, and the odious names giuen vnto her: yet these discouragements her poore soule digested, obtaining both a cure for her daughters infirmitie, and a commendation for her faith. O woman thou hast wrought a myracle by the perseuerance of thy prayer, and hast giuen to thy Sauour occasion to doo a memorable act, conuenient to his nature: glorious to his holy name. Let vs at this time follow her perseuerance, and although the Lord should seeme to be silent for a time, yet let vs not draw backe, that wee may receiue a cure both for our soules and bodies, and deserue a commendation both by God and other nations, and thereby giue occasion vnto the Lord to shew his omnipotent power in the ceasing of the plague: and to doo an act in England conuenient to his nature, and glorious to his holy name. And as *Iacob* wrestled with the Angel and would not let him goe vntill hee had re-

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received the blessing: So let vs as it were strine with the Lord by our prayers, and let him not goe vntill he haue heard vs, in that which we aske of him in this afflicted time. Let our prayers be now as the showers of the raine, if the first shewe faileth of watering the earth sufficiently: the second, the third or the fourth, wil fulfill the thirst thereof. Let vs be like vnto the widow, *Luk. 18.* and our importunitie will draw him vnto audience: but yet let vs hold a better opinion of the iudge of the world, then of a common vulgar friend. It delighted his eares to heare our redoubled obsecrations, and he suspendeth our desires in expectation, that we should be importunate to craue. The bodily Physitians cannot away with the importunate patient: but God, King *Dauids* Physitian, loueth the importunate prayer, and more acceptable is to him the ende of our prayer then the beginning. I would the children of light were as wise in their generation, as the wodden Priests, *1. Reg. 18.* who cried long to *Baal*: yea cut themselues with kniues that they might be heard: and what ought not wee then doo to obtaine our suite? Let nothing then mooue vs to returne: but as the King of the Philistines, *1. Sam 6.* though they had Calues at home, yet they kept the straight way to *Bethshemesb*, and held one path: turning neither to the right, nor to the left hand; neither euer stood still, till they came into the field of *Iosuah*. So in our going to the name of *Iehouah*, the affection of our soules bearing the Arke and coffer of our suites, though it hath worldly allurements to draw it backe, as the Kine had Calues: yet let it in the way to the house of God, as they to *Bethshemesb*, hold one path of perseuerance, turning neither to the right or left hand with wandring cogitations, till it commeth into the field and garden of God, and there let it remaine. Many hauing not continued in the Countrey, in their hastie returning are fallen sicke, and died: So many hauing not continued in this strong bulwarke, haue endangered both body and soule. And thus much hitherto of the second part.

There followeth now the third and the last, which openeth vnto vs the household-stuffe which we must carrie with

The third part
containing the
household stuffe
which we must
carrie vnto
that place.

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vs thither noted in the word (*Righteous.*) As they which go in the country in the time of plague, carie with them their household-stuffe, their furniture, & those things which are necessarie for their bodies, and as *Noah* entring the arke carried with him necessaries; so likewise in our going to this place, we must carie with vs those things which are necessarie for our soules, that we may be receiued by the Lord of that soyle, and without which wee can not goe thither. There are fīue peeces of spiritual household-stuffe which are necessary for vs, noted in the word *Righteous.*

The first is *Repentance* and holines of life, for he that is righteous giueth himselfe to righteousness. And this furniture carried with him *Dauid*, *2. Sam. 24. 11.* As they which goe in the countrey haue their reasons why they carie with them such and such necessaries: So giue me leaue in the opening of this furniture, to shew you also the reasons which must moue vs to carie them with vs. As for this first, the first reason is, the prescription of the spirituall Phisitions, it is the Apostles precept: Let euery one that calleth on the name of Christ depart from iniquitie. The second is, that we may be receiued, for the righteous Lord, loueth righteousness: his countenance doeth behold the iust. *Psal. 11. 7.* His eies are vpon the righteous, and his eares open to their crye, but his face is against them that doe euill, to cut off their remembrance from the earth, *Psal. 34. 15. 16.* If I regarde wickednes in my heart saith *Dauid*, the Lord will not heare me. For as *Salomon* testifieth, the Lord is farre off from the wicked, but he heareth the prayer of the righteous. *Prou. 15. 29.* Drawe therefore neere to God, and he will drawe neere to you: cleanse your handes ye sinners, and purge your hearts ye wauering minded. *Iam. 4. 8. 9.* The third is, that the bodily plague may cease, for how dare we approach vnto the Lord, to craue that it might be remooued, and yet carie with vs the inward cause thereof: let the Phisitions maxime heere preuaile, remooue the cause, that the effect may cease. Let vs not as the sonnes of *Iacob*, bring into the presence of our father, the garment of *Ioseph* which we our selues haue beblooded. As *Aaron* could not

I.
Repentance.

I.
2. Tim. 2. 19.

2.
Psal. 56. 18.

Prou. 28. 9.
3.

Psal 59.

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come before the Lord before he was washed, so let vs not goe vnto him before we haue cleansed our selues from infection of the soule. And as *Iacob Gen. 42.* exhorted his sonnes, when they were going to *Ioseph*, carrie with you the best fruites of the land and giue them him: so let vs in our going to to the true *Ioseph* Iesus Christ, carrie with vs the best fruites of our hearts to offer vp the sacrifice of our prayers, our corrupt affections, as *Abraham* left behinde him at the foote of the hill his asses I conclude this first point with the saying of *Chrysostome*, as in a garland, it is not enough that the flowers bee pure and cleane, but the hand also which handleth them: so it is not sufficient that the words of our prayers be holy, but the heart also which conceiueth them.

Faith.

1. Sam. 24.

2. The second piece of household-stuffe is (*Faith*) for the righteous is also hee that beleeueth in Christ, and is righteous through the righteousness of Christ the righteous. This furniture carried *Dauid* with him, for as he had a desire of health and remission of his sinne, so he had also a stedfast faith and confidence that it should be forgiven him. This perswasion of deliuerance, and hope of obtaining, we must haue with vs entertaining it in our hearts. The reasons, are first the prescription of the spiritual Phisitions, it is the Apostles precept, *Iam. 1. 6. Let him aske in faith and wauer not.* And in the fourth to the *Hebr. 16.* that we should goe boldly to the throne of grace: drawing neere vnto him with a true heart in assurance of faith, *Heb. 10. 22.* casting not away that confidence which hath great recompence of reward, *Ver. 35.* tis the counsaile of Christ, *Mar. 11. 24.* Secondly, carrie it with thee, that thou maist receiue that, for which thou goest vnto him faithfully. *Psal 145. 18* And whatsoeuer yee shall aske in prayer, if yee beleue ye shall receiue it. *Math. 21. 22.* Without this, there is no going thither. *Rom. 10. 14.* But as righteousness and trueth kille each other, so must prayer and faith, which is the ground of prayer: first beleue, and then speake, this was the order of *Dauid*, *Psal. 116.* this faith will make vs acceptable to the Lord of that soile, and make vs finde fauour at his hands. Faith is a beautifull queene, as highly fauored of the King of Kings,

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Kings, as euer *Esther* was of King *Assuerus*: she shall not be stayed without at the gate; but with an humble presumption, may approach into the inner court, and shall receiue her request: for if we shall receiue a Kingdome, *Luc. 12* how much more that which is lesse, being asked by faith? come not then without this aduocate. *Cyprian*, in his treatise *de Idol uant*, sayeth, (speaking how hee and his brethren did much good in the visitation of the sicke) *prout fides patientis adiunat, aut gratia curantis aspirat*, that he prospered according as they and the patient had faith to speake vnto God: the greatest enemy to the efficacie of our prayer is distrustfulnes. And therefore God forbid faith *Augustine* that what we desire God to doe for vs with our mouthes we should deny him to be able to doe in our hearts. A heathen man *Seneca* could say, he that asketh fearefully and doubtfully, teacheth him to denie of whom he asketh: and men doubting they shall not obtaine, make God vnwilling to heare them. As vnbeleefe did shut the doore vnto the Iewes that some of them enter not into *Canaan*, a tipe of heavenly Ierusalem; so distrustfulnes is able to shut our praier out of that heavenly *Canaan*. And therefore as *Iacob* going to his father *Iaac*, to receiue the blessing, put on the garment of his eldest brother, so let vs going to our heavenly father to obtaine our request, be cloathed with faith through the righteousness of our eldest brother Iesus Christ. Further, this confidence giueth vs entrie into that place. Open the gates faith the prophet, *Es. 26. 2*. that the righteous nation which keepeth faith, may enter in. Faith is as a key that openeth vnto vs the gates of the cittie. Thirdly, this furniture is necessarie for the feete which must beare vs thither, that they may be firme, stedfast, and faile vs not in the way: the moisture and iuice whereby the spiritual feet of our prayers are nourished, is faith. By faith yee stand, faith the Apostle, *2. Cor. 1*. It is the roote that beareth vs, the legges and supporters, and the strong men that hold vs vp that we fall not. As the Doves nest is in the cleftes of rocks that cannot be assaulted, so faith resteth it selfe in the wounds of Christ, it casteth an anchor in knowledge of the true God, and standeth as firme, as mount

In Hipolite.

3.

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4. Sion that cannot be remooued. Fourthly, we must carrie it with vs, that we may liue: why doe wee with our household-stuffe goe into the Countrey, but because we are desirous of life? If in the going to the name of *Iehouah* for remission of sinne and spirituall life, and for the remoouing of the effect of sinne the bodily contagion, we are desirous of it, we must not forget this furniture, for by Faith we liue, *Abac. 2. It is the life of the soule, and the soule and spirit of the new man*. Wee may haue a name that wee liue, but indeede wee are dead to God-ward, if wee beleue not: doubting then neither of might, mercie, or of his promise, because they are passed by couenant, oath, before vnmouueable witnessers, the best in heauen, and the best in earth, and because they are signed with the finger of the holy Ghost, and sealed with the blood of his annoynted and beloued, let vs with a holy confidence runne to this place in this afflicted time of the contagion, that we may receiue mercie.

3.
Humilitie.
2.Sam. 24.

The third peece necessarie for our voyage, is (*Humilitie*) which excludeth all opinion of our owne worthinesse and righteousness. *Dauid* carried his furniture with him, yea this royall ornament: as appeareth out of two things. First, out of the tearme and phrased of obseruation (*I beseech you*) a proper terme of submission, and the poore suters phrased. Secondly, out of his bodily prostrating of himselfe in sackcloth with the Elders of Israel, *1.Chron. 21*. Herein let vs in this time of plague imitate King *Dauid* in our going to the name of the Lord, carrying with vs this ornament, this submission and lowlynesse: let vs vse the poore suters phrased, and not pride of speech: saying, we are worthie O Lord: let vs not goe thither to bragge, as many runne into the Countrey to dominire; but let vs pray that the Lord will giue vs with vs this submission, that we may bow not only the knees of our bodies, but of our hearts: yea, that wee may euen bow the very phrased of our words with *Dauid*, that wee may vtter them as if the smallest Grashopper of the earth were to speake with feare and reuerence before that dreadful Maiestie.

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Three things must mooue vs to carrie it with vs in this our voyage: First, the person to whome we goe, his greatnesse, excellencie, Maiestie, his glorious name which is *Iehouah*. It was the counsel that *Aesope* gaue to *Solon*, enquiring what speech he should vse before *Crasus*: either very little, or very sweete, said he. If when we goe to the Princes of the earth, who are but sinoake and vanitie, wee speake with humilitie, much more doth the presence of the most high God require it. Secondly, the consideration of our owne persons which doe goe thither: the conscience of our owne vnworthinesse, and deformitie of sinne wherwith we are spotted: let vs then with *Abraham* speaking to the Lord, confesse that we are but dust and ashes. Let vs as *Lazarus* with all our vlcers (which are many in the time of plague) and withall our sores detected and laide open: lie before the gates of him who is rich in mercie, lamenting, crauing, and beseeching to be refreshed. Christians, learne of Christ to pray, who although there was no vnworthinesse in him, yet hee kneeled, fell vpon the ground, the footestoole of his owne Maiestie, and lay vpon his face, which neuer Angel beheld without reuerence. The third is, that our comming to him, may bee acceptable, and that we may receiue the health we sue for. To him looketh the Lord, that is poore, and of a contrite spirit, *Esa* 66.2. which hee will not despise, *Psal* 51.17. for hee is neere vnto them that are of a contrite heart, and will saue such as bee afflicted in spirit, *Psal* 34.18. The prayer of him that humbleth himselfe, goeth through the clouds: the Lords mercie can onely giue vs the twofold health which we sue for at this time: now this mercie to whome doth hee giue it, but to the humble? *1. Pet.* 5. Humilitie is both grace it selfe, and a vessel to comprehend other graces: and the emptying her selfe by a modest estimation of her owne gifts, is filled againe by the Lord. Let vs now beloued as it were strue by humilitie with the Lord, according to the policie of *Iacob*: Let vs winne by yeelding, and the lower wee stoupe towards the ground, the more aduantage wee shall get to obtaine. The Lord to whom we goe, if this humilitie bee in vs, will both

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Cap. 10. 12.

dwell with vs and in vs. O Lord, saith *Austine*, how high art thou, and yet the humble of heart, are thine houses to dwell in: I he proude Pharisee, *Luk. 18* went vnto the Lord without his furniture, praying with pride and with a skornefull demonstration, and therefore returned not iustified as the Publican. O that we had not for the most part of vs all such Pharisaicall eye-browes, whether wee talke with God or man, that we might heare that comfortable voice which was spoken vnto *Daniel*, *Feare not, for from the first day that thou diddest humble thy selfe before thy God, thy words were heard.* Let vs therefore vse to conclude this point: this humble stile of *David*, it hath beene the stile of a King: and although it seemeth inglorious, yet it hath beene the stile of the glorious Saints of God: it will giue vs the honour of Saints, and raise vs from the dust, set vs vpon the thrones, and if it please the Lord to take vs away by the plague, it will place vs with Angels: let vs not then brethren forget it, that the anger of the Lord may cease, and that with ioy hereafter wee may sing with *Marie* in her Canticle, *Luk. 2.* *He hath regarded the lowlinesse of his handmaide.*

4.
Ferfencie and
zeale.

The fourth peece of household-stuffe, is *Reuerence, deuotion, zeale* and *feruencie*. For the noyse of our lips, if it bee as the ringing of Basans: a vocall modulation, without cordiall meditation, it cannot procure vs audience: for it is as the offering of the halt and the lame, a body without a soule: it is the counsell of the wise man, *Eccle 5. 1.* *Bee not rash with thy mouth, nor let thine heart bee hastie to utter a thing before God.* Our prayers must not bee a formall seruice onely, but the sighes of our soules must bee sent with an earnest message to the eares of God: they must not bee perfunctorie and cold, rather of custome then of deuotion: for a prayer from fained lips, wil retorne emptie into the bosome that sent it vp. When wee goe to this place, let vs not goe, as if our soules and tongues were strangers, the one not knowing what the other doth: our lips babling without, and our heart not pricked with any inward compunction, for else it is as the altar without fire: a perfunctorie prayer, is as the prayer of the Parret.

Iohannes

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Iohannes Fridericus the Prince of Saxonia, had a Parret who could rehearse the Latine *Pater noster*. Cardinall *Ascanius* had another, who reiected the *Creeae*, representing perhaps the faith and praying of his Maister. What are the carelesse deuotions of those, who leaue their spirits as is were in a slumber while they are a praying, but like vnto those two Parrets babbling: as they must bee deuote, so must they bee feruent, kindled by a burning zeale, inflamed with feruent loue: and as the Harts bray after the water brookes, so must our soules after the living God: *For the prayer of a righteous man auaieth much, &c.* if it bee feruent, *Iam 5. 16.* If wee are desirous to know the necessitie of this zeale and feruencie, receiue these directions following. First, the example of Christ biddeth vs goe thither with this zeale: Christians receiue directions for the framing of this holy exercise from Christ, who offered vp prayers with strong crying and teares, *Heb. 5.* he that was the mightie Lyon of the Tribe of *Iudah* hath roared in his supplications. Secondly, the spirit of God biddeth vs goe thither with zeale, for he maketh requests in our names with grones not to be expressed, *Rom. 8.* Thirdly, the Maiestie of the sacred Lord of Hosts, to whom we flie: the royaltie of his nature sublimitie of his place, dominion ouer Angels, biddeth vs goe thither with zeale. Fourthly, the view of our mortalitie and of our sinne, by which wee haue caused the Lords destroying Angel, biddeth vs to goe thither with zeale. Lastly, the hope and expectation of successe, the delicacie and tenderesse of the eares of God, and the precious fauour of his countenance, which must bee wisely intreated and carefully sought for: biddeth vs to goe thither with zeale, vnlesse we will sowe, and not reape: plant Vines and not drinke the wine thereof.

The fift and last peece of household-stuffe, is *Christian patience*, a submission vnto his holy will and pleasure, a vertue proper vnto the righteous. *Dauid* carried it with him thither, and wee must not leaue it behinde vs, following the streames of our foolish appetites: we must limit our prayer in God and his holy will, asking absolutely his glorie, and

Plal. 42.

1.

2.

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Patience.

2-Sam 24.

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Jud. 8.

- our saluation: but remitting the meanes vnto his wisedome and pleasure. The fountaine of our heart must not powre foorth sweete and sowre together, praying, but with impatience: let vs set him no time as the Disciples did about the kingdome of Israel, but let vs come to the resolution of *Dauid*, *2. Sam. 15. Behold, here am I, let him doe to me as it seemeth good in his eyes*. Worthy is the Oration of *Iudith* which shee made to her people of *Bethulia*, who would deliuer vp the Citie into the hands of the enemy, vnlesse within few dayes the Lord should helpe them: Who are you that haue tempted the Lord, and set your selues in the place of God? Let vs waite for saluation from him, and call vpon him to helpe vs, and he will heare our voice if it please him: thus should wee exhort our selues in our prayers, when impatience doeth besiege our hearts. It is safe for vs to cast the ankers of all our purposes, and to stay our wils vpon his will. The reasons to perswade vs to bring it with vs, are three: the first is the prescription of the spirituall Physitians of Christ, *Luk. 21.* and in the prayer which he hath taught vs: of *Dauid*, *Psal 37. 7.*
1. and of the rest. The second is, the Lords equitie in all his actions: he gouerneth not by lust, but by law: he draweth thee not to obedience by a violent chaine of his vnchangeable purpose, but by reason and iustice: esteeme not his will in the moderating of the world as immoderate: hee hath a will, but not as inordinate Princes, who hauing the raines of dominion giuen into their hands, doo many things inordinate-ly without law, reason, iustice, equitie: proclayming with *Nero*, that they may doo all things, and that no bodie may controll them. No, no, beloued, his will is alwayes holy, alwayes iust and equitable, although it seemeth vnto thee vniust.
 2. The third is the example of Christ; Christians, the wisedome of God it selfe, in whom the Deitie dwelt bodily, was content to forsake his wisedome, and to be ordered and rectified by this squire of his Fathers will: *Father, not my will, but thine be fulfilled*. This is then the spirituall furniture which we must carrie with vs, if wee will goe to the name of *Iehouah*. Prayer with these companions will returne laden with the sheaues
 - 3.

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sheaves of comfort and blisse from the plentifullest fieldes. And by these it is manifested, that the righteous onely goe to this place: the name of *Iehouah* is not like vnto the earthly places, vnto which in the time of infection resort both good and bad. The vngodly may make a shew to goe vnto it, but yet they can not come thither, for there is the spirit of prayer, *Zach. 12.* which is giuen onely to them that bring with them this spirituall furniture. As for weapons to safegarde our selues, we neede none, for this household-stuffe are spirituall weapons, *Ephes. 6.* This shall suffice for the Arke of *Noah.*

Now because the Ciuill Magistrate appointeth in euery Parish trustie men to aide the infected, and to prouide them with necessaries: Giue mee also leaue to shew vnto you beloued, a trustie friend and seruant to ayde the sicke, appointed by the Magistrate of heauen. If yee are desirous to know who it is, prayer is his name, *Psal. 50 Call vpon mee, &c. Dauid* hath vsed this faithfull friend in the time of the plague, he hath sent it as an Embassadour into the court of heauen to sue for peace: he sent not merites, distrustfulnesse, impatience, or blasphemies: but prayer the surest and effectuallest Embassadour, happie for successe. Wee are all desirous if the Lord visite vs with the rod of *Dauid*, to haue some trustie and faithfull friend or seruant to keepe and ayde vs, to dispatch our businesse, to send here and there, and to prouide vs with necessaries: and wee make much of such that will assist vs in such a fearefull sicknesse. Wee can haue no better seruant then King *Dauids* friend, who hath many good qualities: we desire in the time of plague a seruant or friend, in whom wee finde these good qualities: First, *Faithfulnesse*, for many haue beene robd by their keepers, as experience teacheth. Prayer is a messenger of especiall trust, it wil trauaile with vs by day: awake with vs by night: it will not forsake vs by land, by water, in weale, in woe, liuing nor dying, it is our last friend and indissolublest companion. Secondly, wee desire one quicke of speede: Prayer is able in a minute to mount aboue the Eagles of the skie, into the heauen of heauens, and is a

A trustie friend
and seruant
appointed by
the Magistrate
of heauen, to
aide the sicke
in the time of
Plague.

The qualities
of this friend.

1.

Faithful.

2.

Quicke.

H

chariot

The Arke of Noah.

chariot of fire bearing vs aloft into the presence of God to seeke his assistance; hee knoweth to addresse himselfe in waies vnknowne in the stillest silence of the night, till he come to the secrets and chamber of the Lord, King *Dauids* Phisition. Thirdly, we seeke one who is willing, and is not afraid, (for they are scarce to be found) prayer is such a friend, he is not afraid to be with thee: neither the tediousnesse of the way, or difficultie of the passage can hinder him from his purpose.

3.
Willing.

Fourthly, we are desirous to haue one that can speake language which the Physition can vnderstand, if neede were to send him thither, and who can prouide vs of necessaries, such one is prayer: for what language soeuer it speaketh, the Phisition of heauen can vnderstand it.

Learned.

5.
A comforter.

Fiftly, one that is able to comfort vs in our distresse, such a comforter is praier, it is the life of the soule: if thou art perplexed with such greefe of heart, as neither wine (according to the aduise of *Salomon*) nor strong drink can bring ease vnto, thy spirit melting like waxe, finding no comfort at all either in light or darknes, pleasures or riches, kinsfolkes or friends, wishing with *Iob. 4.* O that thou wouldest hide me in the graue, and keepe me secret vntill thy wrath is past: yet then this friend is our comfort, he will speake for vs vnto the Lord, King *Dauids* Phisition, by this we may flie into the bosome of Gods mercies. If any then be afflicted amongst you, let him pray. *Iam. 5.* The reason why we desire a friend with all these qualities, is that he might both aide, and prouide vs with all necessaries: praier is a friend who is able to dispatch all our businesse. Desirest thou a Phisition in thy sicknes to cure thee, send this friend praier to King *Dauids* Phisition dwelling in heauen, and he will bring him with him. If thou needest phisick to heale thee, and which is good for thy disease, send praier into heauen to fetch the hearbe of patience, which groweth not in our owne garden. If thou desirest necessaries for thy soule, send him to the Lord, he will fetch for thee, all that thou wantest, the bread of life, that heavenly Manna, the blood of Christ, the waters of mercie. Needest thou a comforter, send praier vnto the Lord, and he wil bring with

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3.

4.

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with him the best comforter of the sicke, the holy Ghost, it is his name; *Iohn. 14.* he will not feare to come to thee, as often the bodily Phisitian. Lastly, if we desire our friends to come and visite vs, send prayer for them, and they will come: God the father, God the sonne, God the holy Ghost. No friend then better then prayer. There are some bad seruants of which we must take heede, and as in the time of plague there are some bad seruants who robbe and bereaue the sicke of that he hath: so there are some wicked friends who will depriue vs of spirituall comforts, if we be not ware of them. First if we should vse the aide of merits and send them vp, the starres in heaven would disdaine it, that we which dwell at the footestoolle of God dare to presume so farre, when the purest creatures in heaven are impure in his sight. Secondly, if we send vp feare and distrustfulnes, the length of the way will tire them out, they are as heauy and lumpish as gaddes of yron, they will sinke to the ground, before they come halfe way to the throne of saluation. Thirdly, if we send vp blasphemies and curses, all the creatures betwixt heaven and earth will band themselues against vs. The Sunne and the Moone wil raine down blood, the fire, hote burning coales, and the ayre thunderbolts vpon our heades. And therefore let vs not vse the ayde of these three bad seruants. As prayer is a seruant to ayde the sicke, so it is a trustie friend or seruant to keepe your housen, and families. (O ye Londoners that are departed) in the Citie yee vse the ayde and trust of others, but they are not the best, for they are mortall and corruptible: exhort them therfore to vse this friend towards the Lord, both for you & for themselues: for except the Lord build the house, they labour in vaine that build it: except the Lord keepe the citie, the keeper waiteth in vaine saith *David*. Thus I haue shewen you that be at London, beloued of God, called to be Saintes, the Arke of *Noah*, to enter in with your families.

I come now to you beloued that haue left your mother citie for a time, which hope to returne: your departure I will not disprooue, nor wiser then I, if ye haue vsed it lawfully, remembering in your exile the affliction of *Ioseph*. And spending

5.

1.

Bad seruants
Merites.

Ephc. 6. 4

2.

Feare.

3.

Blasphemies.

Psal. 127. 1.

An exercise for
the Londoners
that are in the
Countrey.

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ding the time in those things which make for the peace of your cittie. To refresh your mindes, and spend your time there because the workes of your vocation you cannot exercise: diuers other exercises I knowe haue beene vsed, perhaps not so well as ye might: al of them I do not condemne: but it is to be feared, that the exercises of some haue beene friuolous, and game some quarrellers, and that carding, dicing, and that *Cup challenging Profession*, by which many drinking to health, drinke theirselues out of health, haue beene to others as vsuall pastimes, as the fieldes to walke in. Giue me leaue beloued to shew you a better exercise, and another pastime, the pastime of King *David*, a roiall exercise, which he vsed in the time of plague, his prayer and inuocation with the elders of *Israel*: spend heerin your time beloued till ye returne: when your mother mourneth, will you sport? when the head smarteth, shall the members be senselesse? pray with the prophet for the peace of your *Ierusalem*. It is the Apostles precept, to pray continually, which if it euer was time to practise, it is at this present. Suffer me to enter into the prayse of this exercise, diuers things doe adde commendation to it, which ought to perswade you to the vse thereof. The first argument of prayse may be taken from the author thereof. Not *Moses* or *Samuel*, prophet or Apostle, Patriarke or martyr, but God the father, God the sonne, God the holy Ghost, the blessed trinitie haue bene the authors, which make it a diuine and heauenly exercise. The second argument from the persons which haue vsed it, we delight in exercises which are accounted honorable, & which men of credite and good account doe commonly vse; this exercise is honorable, yea royall: not base and contemptible onely haue spent their time with it, but Kings and princes, King *David*, *Manasses*, *Exechias*, and the rest. The blessed Prophets, Patriarks, yea the prince of glorie, the sonne of the immortall God Christ Iesus: It is so heauenly and honourable, that by prayer we doe approach neere vnto God, and doe as it were conioyne our selues with him: while we are in the bodie, we are absent from home: but by prayer we do ascend into heauen, prayer being as it were the band of our internall

The prayse of
Prayer.

1.

It is Diuine.

2.

Honourable.

The Arke of Noah.

coniunction with God: Further, it is honorable, not onely in regarde of the persons which haue vsed it; but also, to God and vs. To God, for thereby we honor and glorifie him, *Psal.* 50 acknowledging that all might, glorie, felicitie, health and saluation belongeth to him, and that from him alone we must receiue it.

To vs, for thereby we are familiar with the Lord: if it be an honor for vs to be familiar with earthly Princes, which are but dust and ashes, O what an honour is it then to be familiar with the King of Kings, and monarke of the world! It is the cheefest honour wherevnto he can aduance vs, when hee giueth vs the spirit of prayer. If we desire the valor of Knight-hood, by prayer we may stand in place where Gods hand hath made a breach, and doe as much as all the chariots and horsemen in a kingdom. If you esteeme it an honour to be in the seruice of the Prince, giue your selfe to prayer, it is one of the cheefest parts of Gods seruice. Yea it is so excellent, that the sacrifice of prayer is offered alone to him, whom *Salomon* calleth excellent and glorious. It is an honor to be a christian, let vs therefore vse the christian exercise: two things doe admonish vs, our name, and the example of Christ: Christians we are called, annointed also to be Priests and Prophets, and that royall Priesthood in Christ Iesus. As the Priests offered the sacrifices of bullocks and rammes, so let vs offer the sacrifice of prayer, which hath also beene Christs exercise. Mercie hath prayed, and shall not miserie? charitie hath prayed, and shall not iniquitie pray? the Physition prostrated vpon the ground prayeth, and shall not the sicke and the patient call vpon the Lord? the innocent, and he in whose mouth there is no fraude prayeth, and shall not the sinner? the iudge prayeth, and desireth that the Lord would be mercifull and spare his people, and shall not the guiltie bee suppleant to receiue mercie?

The pleasure of it, may bee the third argument of commendation: this exercise is pleasant and delectable. To spend the time in the Countrey, diuers vse pleasant and delectable exercises: this is both acceptable to God, & pleasant to man:

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1.
To God.

to God, for the sweete odours of our prayers ascend into heaven, *Apoc. 8* And as the sent of incense and Odoriferus things is pleasant to the nostrils of mortall man: So the prayer of the righteous, saith *Chrysostome*, is pleasant to the immortall God. It is not then, the lamentation of men, eiulation of women and children, mingling heaven and earth together with a confusion of out-cries, that is acceptable to God, and which can enforce him to giue vs audience: but it is humble prayer, the voyce of repentance: which as *Iesus Syrach* speaketh, *Eccl. 35. 16*. shall bee accepted with fauour, and reach vnto the cloudes.

2.
To man.

Secondly to vs all that our heart desireth is in this exercise. Some being in the Countrey, spend their time in discourses, prayer is a discourse with our beloued. If it was a pleasure to *Iacob* to speake vnto *Rachel*, and to *Jonathan* with *Dauid*: O what a recreation is it for our soules that they may familiarly speake with him, whose loue vnto vs is better then gold or pearle. If we delight to speake languages, by prayer wee may speake the excellentest language which hath euer beene, the language of Canaan: let vs not feare to discourse with the Lord by our prayers, for hee is not like vnto the spruce and finical sonnes of men: feare not, saith *Chrysostome*, he seeketh not at thy hands painted eloquence, an angelicall tongue, filed phrases: but beholdeth only the beautie of thy soule. Others take their pleasure while they are in the Countrey, to ride vp and downe in their Coches and Chariots, being carried therein betwixt heaven and earth. Let prayer bee your Coache beloued: it is as one saith, as a Chariot of fire, bearing vs aloft in the presence of God, able to mount vs aboue the Eagles of the skie to seeke the Lords assistance. In the time of plague, there is appointed a Waggon or Coache to carrie the sicke to the Pest-house, and there to be healed: there is no better Chariot to carrie our soules vnto the house of heaven to bee healed by that heauenly Physitian, then humble prayer. Some delight to goe vp and downe and see their friends; our best friends at this time, and at all times who can do vs the most good: are God the Father, the Sonne and the holy Ghost: let vs visite them therefore continually by
our

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our prayers. Others in writing letters, what is prayer else, but as it were a letter sent to God in which wee declare our neede: and as a letter is an amiable discourse and conference of one friend with another, as if they were both present: So is our prayer, as a friendly letter or discourse of vs which are absent from home: with our best friend the Lord, as if wee were present with him in heauen. Send this letter, and letter vpon letter: yee that are now exiled, shew vnto the Lord your neede: pray vnto him that hee will bring you home againe, and remooue that in his mercie which keepeth you backe. Lastly, some in running of Races, or in Hunting; but yee beloued in this afflicted time, runne the way of Gods Commandements: as *Dauid*, *Psal.* 119. runne to the name of *Iehouah* with the righteous, *Prou* 18. runne the race which is set before you, and that with patience, looking vnto Christ Iesus, *Hebr.* 12.1. and so runne that yee may obtaine that which you sue for. Hunt not after the pleasures of this life, but after the liuing God: and as the Hart brayeth for the ryuers of waters, so let your soules pant after the liuing God, *Psal.* 42.1. That the Lords Hunter, *Psal.* 91. hunt vs not, but that the Lord may deliuer vs from the snare of the Hunter, and from the noysome pestilence, *Psal.* 91.3. Vse therefore this comfortable exercise: the childe is neuer better but when it is in his fathers and mothers lap: So shal you neuer be better, but when by prayer you creepe as it were in your heauenly Fathers bosome: it will kindle your loue toward him, as the loue of louers is kindled, the more they come together: and if yee remaine there this Winter, feruent prayer will bee in steade of fire, to kindle in your hearts the loue of God.

Fourthly, the profit of this exercise commendeth it much, it is not onely delectable, but also profitable. Some which are in the Countrey at this time spend their time I doo confesse profitably, riding vp and downe to buy commodities against the future: but prayer is a farre profitabler exercise for this time, for it is not onely profitable to our selues, but also vnto others: yea, to the whole Realme. And as the A-

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posſible ſpeaketh of Godlines, that it is profitable for al things; ſo I may ſay of prayer, that it can obtaine any thing: profitable for vs in two reſpects: Firſt, to obtaine that we haue not: Secondly, to keepe that we haue obtained. Firſt, if thou lackeſt knowledge and wiſedome, prayer is the meanes to obtaine it, *Iam. 1.* If thy vnderſtanding bee darke, pray with *Dauid, Pſal. 119.* *Open mine eyes O Lord, that I may ſee the myſteries of thy Law.* If thou lackeſt zeale, pray with *Dauid, Pſal. 119.* *Lord incline my heart vnto thy law, &c.* And becauſe this world is a deſart where we may eaſily erre, pray with *Dauid, Pſal. 50.* *Leade me in thy pathes, &c.* If our ſoules be infected with the plague of vanitie and couetouſneſſe, the meanes to remooue it, is prayer, *Pſal 119.* *O Lord remooue farre from me vanitie, and encline not my heart to couetouſneſſe.* The meanes to obtaine a contented minde, is alſo prayer, *Prou 30.* *Pouertie nor riches giue me not, &c.* If thou deſireſt to thinke vpon thy mortalitie, by the ſubiect which now is preſented to thee, pray with *Dauid, Pſa. 90.* *Teach vs O Lord to number our dayes, that we may applie our hearts to wiſedome.* If yee deſire to re- turne, it is not your ſports or delightes, but your prayers that muſt bring you backe. If yee deſire the ceaſing of the plague, it is your prayer that muſt remooue the cauſe, that the effect may ceaſe. As prayer obtaineth, ſo it keepeth that you haue already obtained: ſuch are not your exerciſes, which ye your ſelues haue inuented O ſonnes of *Adam*: for by them you often looſe that which you had purchaſed ryotouſly (which *Alexander* blamed in his friends) waſting and conſuming your whole abilitie. There is another thing which ought to perſwade you to this exerciſe: which is, that it is profitable to others: prayer doeth more good then Almes: for by our Almes we can helpe but a few; but by our prayers wee can helpe thouſands and thouſands: yea thoſe which are farre off. Prayers, are the almes of the rich as well as of the poore: for *Pharao* did as well begge for prayers, as poore *Lazarus* for crummes. Yee rich men that are in the Countrey, beſtowe theſe almes vpon the poore, as well as the almes of your purſes: and in this afflicted time, ſeek more to profite the whole

Realme

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Realme by your prayers, then by your commodities. I ende this point with the saying of *Augustine: Plus profeci orando quā legendo*, I haue more profited by praying, then by reading.

Fiftly, this exercise is commendable, because it is able to
to strengthen vs. Some in the Countrey doo spend their time
in exercises, by which they may maintaine their health, and
strengthen their bodies, that they may bee able to doo any
thing: the exercise of prayer is good to make vs recouer the
health of our foules, which was waxen weake: as this pre-
sent plague, and your present exile both doo witnesse. Yea,
it is able to make vs doo admirable things. Was it euer heard
that mightie Potentates, as there haue beene many: *Alexan-
der* the great, *Iulius Caesar* and the rest could make the Sunne
or the Moone to stand still in the firmament? And yet this
hath done the prayer of *Iosua*. Haue there euer beene any ar-
mies so great and mightie, which could make the earth to
tremble vnder their feete? No beloued: the mightie armie of
Xerxes could not doo it, and yet this hath done the prayer of
the Apostles, *Act. 4*. Who hath euer heard that it hath beene
possible to mortall man, to raise the dead and to giue life to
the deceased? The Physitians doo acknowledge their im-
potencie, and yet this hath done the prayer of *Elizab.* As the
Apostle then in the commendation of faith, rehearseth the
wonders which they haue wrought by faith: So it may bee
said of prayer which is done in faith: by prayer *Moses* diui-
ded the red sea: by prayer *Iosua* beat down the wals of *Iericho*:
by prayer *Sidrach* and *Abednago* quenched the fire: *Daniel*
stopped the Lyons greedie and deuouring throates: the A-
postles opened the prisons and brake their bands. And I
will yet adde one thing, by prayer brethren you shall be able
to ouercome him, who is inuincible. The Lord hath besie-
ged and taken in your Citie by his destroying Angel, the on-
ly meanes to resist him, and to make him retire, are your
humble prayers: O the admirable force of prayer, which
ouercommeth him who ouercommeth all things! I may com-
pare the prayers of the righteous to the haire of *Sampson*: as
long as his head was adorned and covered with them, hee

5.
To strengthen
vs

Heb. II.

The Arke of Noah.

was in a manner invincible; hee brake the cordes and roopes wherewith he was bound: his strength lying in his haire; but being shaven, his strength went from him, he waxed weake and like other men. All your strength beloued lieth in your prayer, as long as you exercise your selues therein, you shall be able to resist, I say not the tyrants & the diuel, but the Lords Angel himselfe. You haue another enemy, the which to resist, it is necessarie that you learne to handle the sword of prayer, this enemy is cruell, malicious, mightie, subtile and industrious, his name bewrayeth his nature; Sathan by name, who is not onely in the citie, but followeth you in the country (for as a deuouring lion he compasseth the earth) and there he seeketh to make you forget the Lord, and the affliction of *Ioseph*: to sticke to the creature, and forget the creator; to withstand this enemy and his fierie darts, let this be your continuall exercise: Imitate the industrious wraстlers, who to cast downe another, first fall downe themselues: so to ouerthrow this enemy who seeketh in the countrey to overthrow you, cast downe your selues by humble prayer and fasting, that in that place you may triumph ouer him who thought to triumph ouer you. To end beloued, to you all I speake together, you that are in the citie, enter this Arke: you that are cast downe vpon your beddes, vse the aide of this friend: you that are departed, let this be your pastime, that we altogether may bee preserued from the deluge, and the waters may decrease more and more, till they bee dried vp, that beeing decreased wee may offer the sacrifice of thanksgiuing, as *Noah* offered vnto the Lord after the flood. But let vs not bee like vnto the sea-sicke, who onely are weake, lament and crie as long as they are in the tempest, and when they begin to smell the ayre, and are gone out of the ship, they forget both their sicknes and their deliuerance. But rather as *Jacob* (ye that are departed) flying to heauen, the remembrance of his countrey being sweete, made an excellent vow and prayer, that if he came againe to his fathers house in safetie, the Lord should be his God, and that he would giue vnto the Lord the tenth of all he had: so likewise ye that are departed

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ted from your mother citie, as *Iacob* from his fathers house,
the remembrance thereof being sweete to you, as I know it is,
make the vow and prayer of *Iacob*, that when the Lord bring
you home againe in safetie, that he shall be your God, and
that ye will serue him with more zeale and seruencie then ye
haue done before: further, that ye will (if not the tenth) yet
some part of your goods, bestow vpon the Lord in his poore
members. Let the Apostles words be the conclusion, 2. Pet. 3. 17. 18.

Ye therefore beloued, seeing ye know these things
before, beware lest ye be also plucked away
with the errour of the wicked, but grow
in grace, and in the knowledge of
our Lord and Sauour Iesus Christ,
to him be glory both now
and for euermore,

Amen.

FINIS.

